

DECEMBER, 1896

The American Missionary

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Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

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"I GIVE AND BEQUEATH the sum of —— dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

THE AMERICAN MISSIONARY

VOL. L.

DECEMBER, 1896.

NO. 12

OUR JUBILEE MEETING.

The fiftieth anniversary of the American Missionary Association was held in Boston October 20-22, agreeably to announcement. From the preparations made, and from the list of distinguished speakers invited to be present much was anticipated. But our highest anticipations were surpassed. The immense audience room of the Tremont Temple was filled sometimes to its utmost capacity, and on the last evening an overflow meeting was held in the Park Street Church.

On Wednesday evening, a large Y. P. S. C. E. meeting was also held in Park Street Church, presided over by J. W. Baer, Secretary, and addresses were made by Rev. Wallace Nutting, D.D., Rev. C. E. Jefferson, Rev. W. G. Olinger and Miss Mary C. Collins.

Two special meetings were held in Faneuil Hall, one on Wednesday and the second on Thursday, at the noon hour, and on both occasions that venerable and historic building was crowded, the audience listening with enthusiasm to addresses by Mr. S. B. Capen, Rev. Drs. Meredith and McKenzie, Rev. Edward Everett Hale, D.D., Dr. Alonzo Quint and Senator Wellman.

The addresses and services throughout the meetings were appropriate, instructive, and inspiring. The Governor, Roger Wolcott, welcomed us for the State of Massachusetts, Mayor Quincy welcomed us in behalf of the city of Boston, and the Rev. S. E. Herrick, D.D., in behalf of the churches of Boston and vicinity. To these words of welcome, fitting responses were made by Dr. Gates, President of the Association. The annual sermon, by the Rev. Lyman Abbott, D.D., was appropriate and able. Cordial and pleasant greetings were presented by the representatives of the six sister societies.

The various parts of the work were forcibly presented by workers from the different fields of service and the exercises throughout were cheered by the delightful and inspiring songs of the Jubilee Singers. Addresses in regard to the different portions of the work, as well as on its wider bearings, were delivered by Mr. Twichell, of Hartford; Dr. Henry Hopkins, of Missouri; Drs. Brand and Gladden, of Ohio; Dr.

Hiatt, of Illinois; Bishop Tanner, of the A. M. E. Church; Bishop Galloway, of the M. E. Church, South, and Justice Brewer, of the Supreme Court of the United States. An historical address was delivered by Secretary M. E. Strieby. On Thursday afternoon the sum of about \$10,000 was raised for the Jubilee Fund from the audience, under inspiring addresses from Drs. Meredith and Boynton.

The meeting of the Woman's Bureau, as a part of the exercises of the Association, was held on Thursday, and furnished an unusually interesting array of addresses by Miss Susan Hayes Ward, Miss Anna L. Dawes, Mrs. Goodell, Mrs. Palmer, Miss Collins and others. A report of this meeting will appear in the next *MISSIONARY*. An interesting letter from Rev. R. S. Storrs, D.D., was read, and the closing address was given by Dr. McKenzie. A meeting so enthusiastic gives evidence of the deep-seated interest felt in the work of this Association, and a cheering promise that its debt will soon be paid and its work enlarged, to meet in some measure its great opportunities.

PAMPHLETS AND ADDRESSES.

As will be seen by the article above, and from the minutes of our recent Annual Meeting, the number of addresses and speeches delivered at that meeting was unusually great, and we can assure our readers that they were of extraordinary interest. Many of these will appear in the pages of this number of *THE MISSIONARY*. Others may follow in succeeding numbers, and several will be published in separate pamphlets, ready for distribution among our friends when requested. Among those that we can now announce are:

Addresses at the Faneuil Hall Meetings.

Addresses at the Y. P. S. C. E. Meeting in Park Street Church.

The Work of the American Missionary Association among the Colored People of the South: BISHOP C. V. GALLOWAY, OF THE SOUTHERN M. E. CHURCH.

The American Highlanders: REV. JAMES BRAND, D.D.

Work Among the Indians—A Review: REV. HENRY HOPKINS, D.D.

Sociological Bearings of the Work of the American Missionary Association: REV. WASHINGTON GLADDEN, D.D.

An Historical Address: REV. M. E. STRIEBY, D.D.

Patriotic Bearings of the Work: REV. C. W. HIATT, D.D.

Jubilee Address: David J. Brewer, LL.D., Associate Justice of the Supreme Court of the United States.

The annual Sermon, by Rev. Lyman Abbott, D.D., will be published as usual in the Annual Report, but some extra copies will be ready soon for distribution.

OUR ORANGE PARK SCHOOL AND THE FLORIDA PERSECUTION.

In the immense gatherings of our Jubilee Meeting nothing so excited the enthusiasm of the people as the tidings which came during the meeting in which subscriptions were being pledged for Jubilee Shares and the Jubilee Fund. It was simply a telegram from Florida, which read as follows:

"Sheats law this day declared unconstitutional and void."

No explanation was required for the understanding of these few short words. As if touched by electricity the sensation which ran through the audience from the floor to the upper galleries made itself instantaneously visible. The audience was carried off its feet, but was not carried out of its head. It had a clear comprehension of the case. Cheering, clapping of hands, and waving of handkerchiefs made such a scene as is seldom witnessed in any audience. The Jubilee was on indeed, in grateful joy. These good tidings had come in a solemn hour of consecration, but the feeling expressed was not foreign to it. The great congregation realized at once that Christian religion and Christian civilization had scored a point. It did not take many seconds to remember how the greatly agitated State Superintendent of Education, with uncommon vigor, in turn had agitated the Florida Legislature until it found relief in voting that white and colored pupils should not say their prayer "Our Father who art in heaven" together "in the same building and at the same time." Memory recalled the curious production which was baptized with the name of law, but which was nothing more than an enactment; there was no law in it.

Before proceeding to the trial, our eminent attorney actually had to help the prosecution to fix up their indictment to make it legal. Two of our teachers gave information against themselves to strengthen the indictment so that it might not be quashed, and there be failure of a decision on the main question.

This main question once before the Court, was argued by our attorney with the contention that this statute was invalid and unconstitutional; that it created a crime where none existed; that it went beyond the police powers of the State, which can be exercised only for the morals, health or peace, or some good of the community; that it abridged the natural laws of property and personal association and contract, thus conflicting with the Fourteenth Amendment; that it discriminated against teachers, unlawfully laying restrictions such as are passed on persons of no other profession, or calling, or business; that it was founded solely on distinction of color, and consequently infringed the Fourteenth Amendment.

The State Attorney responded, but the Court sustained the first point made against the constitutionality of the statute, and pronounced it unconstitutional, null and void. Thus ended that notorious enactment.

We are glad to believe that the decision is a grateful one to the thoughtful people of Florida who have the interests of their State at heart. They cannot wish that Florida should be a reproach among sister States, and doubtless will rejoice with us that this stain upon its legislation has been taken away.

THE JUBILEE SHARE FUND.

The number of shares of the Jubilee Fund, as reported in the November MISSIONARY, is 431. At our Jubilee Anniversary in Boston an effort was made for a collection in behalf of that Fund, no previous intimation having been given that such an effort would be made. The response was unexpectedly large, coming, as it did, in small sums and from many givers. The number of shares thus secured amounted to 158. Subsequent pledges were obtained for an amount less than a full share, which, with cash collected, aggregated about thirty-eight shares, making in total contributions about \$10,000. Since the meeting the subscriptions to these shares have continued, and we hope the flow will go on until the end is attained.

SPECIAL CORRESPONDENCE.

There will be found in the pages of this Magazine a letter from Rev. R. S. Storrs, D.D., written to the President of this Association, and read at our Annual Meeting. As the letter explains, Dr. Storrs expected to be present at the meeting and deliver an address, but was prevented by unforeseen circumstances. The letter is broad-minded, pointed and eloquent. It will deservedly attract the attention of our readers.

Another letter will be found from Bishop Whipple, a man honored throughout this country and in England for his apostolic labors among the Indians and elsewhere. This letter is a brief tribute of regard and esteem for his uncle, Rev. Geo. Whipple, D.D., the first and honored Secretary of this Association.

At the Jubilee Convention of the American Missionary Association twelve of the fifteen members of the Executive Committee were present, indicating that the members of this committee are thoroughly attentive to the interests that the churches have committed to their care.

FIFTIETH ANNUAL MEETING
OF THE
American Missionary Association.

The Fiftieth Annual Meeting of the American Missionary Association convened in the Tremont Temple, Boston, Mass., October 20, 1896, at 2 P.M., and was called to order by the President, Merrill E. Gates.

Devotional services were conducted by Rev. Edward M. Noyes of Massachusetts.

Addresses of welcome were made by Roger Wolcott, Governor of Massachusetts, on behalf of the Commonwealth; Josiah Quincy, Mayor of the city of Boston, on behalf of Boston, and Rev. Samuel E. Herrick, on behalf of the churches of Boston, to all of which response was made by President Gates.

Singing by a double quartet of jubilee singers from Fisk University.

Rev. Henry A. Hazen of Massachusetts was elected Secretary and Rev. Eugene C. Webster of Massachusetts Assistant Secretary.

A nominating committee was elected consisting of Rev. G. S. F. Savage, of Illinois, Pres. James W. Strong, of Minnesota; Rev. W. L. Tenney, of Massachusetts; Rev. Austin Bassett, of Massachusetts.

A business committee was appointed: Rev. William E. Barton, Rev. Charles H. Beale, Rev. Edward S. Tead, Rev. Ellis Mendell, Rev. Edward M. Noyes, of Massachusetts; Rev. James W. Cooper, of Connecticut, and Rev. Dwight M. Pratt, of Maine.

The Treasurer, Henry W. Hubbard, presented his report, with the certificate of the auditors, which was received and referred.

The annual report of the executive committee was presented by Rev. A. J. Lyman, of New York.

A concert of prayer was conducted by Rev. M. E. Strieby, and the Association took a recess until 7.30 P.M.

EVENING SESSION.

The evening session began at 7.30 P.M.

Music by the choir of Park Street Church.

Devotional exercises led by Rev. Henry J. Patrick, of Massachusetts.

Music by the jubilee singers.

Sermon by Rev. Lyman Abbott, of New York, from the text Matt.

The communion service followed, conducted by Rev. William H. Davis, of Massachusetts, and Pres. Erastus M. Cravath, of Tennessee. Adjourned to 9 o'clock Wednesday morning.

WEDNESDAY MORNING.

Devotional exercises were conducted at 9 o'clock by Rev. J. A. R. Rogers of Connecticut.

Announcements were made by the business committee.

Music by the jubilee singers.

Rev. Joseph H. Twichell of Connecticut delivered an address on "Work Among the Chinese."

Addresses were made on "Work Among the Indians," by Rev. A. L. Riggs of Nebraska and Rev. Arthur Tibbetts of North Dakota.

Music by the colored singers.

Rev. Henry Hopkins of Missouri delivered an address, "A Review of the Indian Work and Problem."

The Association adjourned at 11.45 with prayer and the benediction.

PATRIOTIC MEETING IN FANEUIL HALL AT 12 M. WEDNESDAY.

The American Missionary Association noon rally was called to order in Faneuil Hall at 12 o'clock by President Gates, who introduced Mr. S. B. Capen of Massachusetts as moderator of the meeting.

Prayer was offered by Rev. Benjamin F. Tanner, of Pennsylvania, Bishop of A. M. E. Church.

Singing by the jubilee quartet.

Addresses were made by the moderator, Mr. S. B. Capen of Massachusetts, Rev. R. R. Meredith of New York, and Rev. Alex. McKenzie of Massachusetts.

WEDNESDAY AFTERNOON.

The President called the Association to order at 2 o'clock.

Addresses were made by Rev. James Brown of Alabama, on "Church Work Among the Negroes," and Mr. J. R. Savage of Alabama, on "School Work Among the Negroes."

An Historical Address was delivered by Rev. M. E. Strieby, Secretary, of New York.

Music by the jubilee double quartet.

"Work Among the American Highlanders" was the next topic, divided as follows: "School Work," Prof. J. C. Campbell of Alabama, and "Church Work," Rev. W. G. Olinger of Kentucky.

Resolutions with reference to Armenian massacres were presented and unanimously adopted as follows: "Resolved, That the horrible massacres of the Armenians in Turkey demand the speedy and effective intervention of the nations of Christendom; and that a

special duty rests on our own Government to protect the rights of American citizens which have been endangered, or have been violated, and that our people and our Government are under obligations to offer glad asylum to those who have escaped from the massacre with their lives.

Adjourned to 7.30 P.M.

WEDNESDAY EVENING.

The evening session of the Association began at 7.30 with singing by the Berkeley Temple quartet.

A synthetic view of the work in ten-minute addresses was made by Mr. Yong Kay, of Massachusetts, representing the Chinese; Rev. A. C. Garner, of Alabama, speaking for the Negro; Rev. W. W. Dornan, of Tennessee, on the Mountain Whites, and Rev. Arthur Tibbetts, of North Dakota, for the Indian.

Music by the colored singers.

Associate Justice Brewer, of Washington, D. C., made the final address of the evening.

Y. P. S. C. E. MEETING IN PARK STREET CHURCH.

J. W. Baer, Secretary of the United C. E. Society, presided. Music was rendered by the Fisk singers. Addresses were made by Rev. Wallace Nutting, of Rhode Island; Rev. Charles E. Jefferson, of Massachusetts; Rev. W. G. Olinger, of Kentucky, and Miss Mary C. Collins, of North Dakota.

THURSDAY MORNING.

At 9 o'clock devotional exercises.

President Gates called the Association to order at half-past nine, and six-minute greetings were received from sister societies.

Rev. George M. Boynton, Massachusetts, Sunday-school and Publishing Society; Rev. L. H. Cobb, New York, for the Church Building Society; Hon. Thomas Weston, Massachusetts, for the Education Society; Rev. Edwin B. Webb, Massachusetts, for the American Board, and Rev. Wm. Kincaid, New York, for the Home Missionary Society.

Rev. George W. Moore described the personnel of the jubilee singers.

Singing by the double quartet.

Rev. C. W. Hiatt, of Illinois, gave an address on the Patriotic Bearings of the Work.

Rev. James Brand, of Ohio, delivered an address on the American Highlanders.

Music by the jubilee singers.

Adjourned for recess until 2 P.M.

NOON RALLY AT FANEUIL HALL, 12 M.

The Faneuil Hall meeting was called to order by Arthur H. Wellman, of Massachusetts.

Slave songs were rendered by the Fisk singers.

Addresses were made by Mr. Arthur H. Wellman, Rev. Edward Everett Hale and Rev. Alonzo H. Quint, all of Massachusetts.

THURSDAY AFTERNOON.

The Thursday afternoon session was called to order at 2 o'clock, by the President.

Bishop Benjamin F. Tanner, of Pennsylvania, delivered an address on Universal Brotherhood.

Rev. Nehemiah Boynton, of Michigan, and Rev. R. R. Meredith, of New York, spoke on Jubilee Year and Jubilee Shares.

Pledges of shares and money were received for the debt.

On motion it was

Resolved, That the Executive Committee be requested to appoint, in behalf of this Association, four committees from different sections of the country to co-operate in the work of raising the entire debt, and that we as an Association pledge ourselves to hearty co-operation in securing promptly this most desirable result.

At 4.15 the Association adjourned to Park Street Church for its business meeting, and gave up Tremont Temple for the Woman's Meeting.

BUSINESS MEETING.

President Gates called the meeting to order. After prayer was offered, the minutes of the last meeting were read by Secretary Hazen, and they were approved.

A finance committee was appointed to report at the next Annual Meeting: Rodney Dennis, of Connecticut; C. D. Wood, New York; J. Howard Sweetser, New York; Wm. T. Crowell, Massachusetts; H. L. Pratt, New York.

Rev. James W. Cooper, of Connecticut, presented the report of the financial committee appointed the year before.

An invitation was received from Minneapolis for the Association to meet there next year.

Upon recommendation of the nominating committee, it was voted to leave the matter of appointing the next annual preacher to the executive committee. Also voted that the invitation from Minneapolis be referred with thanks to the committee.

The following officers were then elected by ballot for the ensuing year:

President, MERRILL E. GATES, Massachusetts.

Vice-Presidents.

REV. F. A. NOBLE, III. REV. ALEX. MCKENZIE, Mass.
REV. HENRY HOPKINS, Mo. REV. HENRY A. STIMSON, N. Y.
REV. WASHINGTON GLADDEN, Ohio.

Honorary Secretary and Editor.

REV. M. E. STRIEBY, *Bible House*, New York.

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REV. F. P. WOODBURY, *Bible House*, New York.
REV. C. J. RYDER, *Bible House*, New York.

Recording Secretary.

REV. M. E. STRIEBY, *Bible House*, New York.

Treasurer.

H. W. HUBBARD, Esq., *Bible House*, New York.

Auditors.

JAMES H. OLIPHANT, D. C. TIEBOUT.

Executive Committee.

For three years.

CHARLES A. HULL, Esq. REV. ALBERT J. LYMAN,
REV. NEHEMIAH BOYNTON, REV. A. J. F. BEHRENDTS,
REV. EDWARD SAMPSON TEAD.

For two years in place of

WM. H. STRONG,

FRANK M. BROOKS, Esq.

The minutes were read and approved and the secretaries authorized to complete them.

Adjourned.

THURSDAY EVENING.

The evening session was opened with congregational singing, led by Marshall M. Cutter.

An address was delivered by Miss Mary C. Collins, of North Dakota.

Mrs. Alice Freeman Palmer also made an address.

Singing by the jubilee quartet.

Rev. A. J. Lyman, of New York, read a letter from Rev. Richard S. Storrs, who was unavoidably detained from the meeting.

Rev. Washington Gladden delivered an address on the Sociological Bearings of the Work.

President Gates announced that nearly \$10,000 had been subscribed for the Jubilee Fund.

Music by the colored singers.

Rev. Alexander McKenzie delivered the final address.

An overflow meeting was held in Park Street Church on Thursday evening, which was addressed by several speakers.

Resolutions of thanks were offered to all who had aided in the success of the meetings, to which Rev. William E. Barton, chairman of the Committee of Arrangements, responded.

Adjourned.

HENRY A. HAZEN, Secretary,
EUGENE C. WEBSTER, Assistant-Secretary.

ADDRESSES OF WELCOME AND RESPONSES.

PRESIDENT MERRILL E. GATES.

Massachusetts has always been awake to higher educational values, and she has uniformly had in the seat of her chief executive from year to year a man who was a fit exponent of such values. We have very great pleasure in being welcomed to this commonwealth to-day by one whose official character and executive acts have endeared him to the people of the State and of the land—His Excellency Roger Wolcott. [Loud applause.]

WELCOME OF GOVERNOR WOLCOTT.

MR. PRESIDENT, LADIES AND GENTLEMEN: I am very glad to be able, on behalf of the commonwealth of Massachusetts, to speak to you a word of welcome to-day, which must be a brief word and an informal one, because I have other pressing engagements for the afternoon, but which I can assure you is a warm and cordial one. We of Massachusetts like to believe that here in this State, and in this city, is a fit meeting place for all organizations that have to do with the religious or educational work among our people, and whose efforts are directed toward lifting up our citizenship and making it better, stronger and purer. And so, while welcoming you to-day, I congratulate you that you are holding your meeting in the old city of Boston, and within the limits of the commonwealth of Massachusetts. I congratulate you upon using the word "Jubilee" in the programme of your exercises to-day. I am optimist enough to believe that every period of fifty years as it approaches its end gives proper cause for jubilee and congratulation. If I did not believe that, I should lose faith in the Divine government of this world. And so, as you meet to-day on your Jubilee Anniversary of the fiftieth year of usefulness of this Association, I can well believe that as your minds travel back

over this period, and as you recall the memory of those years, as you recall the time of the foundation of this Association, and contrast it with the conditions that surround us to-day, that word "Jubilee" has no empty sound in your ears.

How often it happens that our minds and hearts are touched and inspired by the example of individual lives! How often we are called upon to admire the immense beneficence that is accomplished in the world by the life of an individual! And if, in observing organized effort, there is a danger sometimes that the lines of its activity shall become too rigid and not allow play enough for the emergencies of the moment, or to give full expression perhaps to the individuality of this or the other worker, yet as an offset to that there is the thought of the permanent and continued beneficence of such organizations. The years pass, individuals drop from the ranks, whole generations pass away; yet, where a beneficent agency is at work, its operation is continued by other hands, by new individuals, by successive generations, and as the years pass it seems to take on a new sacredness by the memory of the lives that have gone.

Your work is, to me, full of the greatest interest; and I would speak to-day not solely from the religious point of view,—although I trust that I am able to appreciate the power and the force of that,—but from the point of view of a citizen of this nation, contemplating the work that your Association is doing and has done through all these years. How blessed the field of your work! It seemed to me, as I listened this moment to that divine prayer, as it fell from the melodious lips that have just sung to us, that God may forgive us our trespasses as we forgive those that trespass against us,—it seemed to me that it had a peculiar significance and a peculiar pathos coming from representatives of the colored race. [Applause.] They have been trespassed against much. It is our duty, as the years go on, to see if we cannot give them, in some measure, the retributive justice that they demand at our hands. [Applause.] Why, think of it! It seems like a dark dream of the impossible past—that memory of slavery. If we can at this moment realize even a tithe of what that meant in its curse to the colored and the white races alike, we may perhaps hope that the torrents of generous blood that were poured out to extinguish that accursed flame have been accepted as a sufficient atonement for the past, and as if now the sin had been wiped away.

But, my friends, not so easily is the sin of a race and of a nation and of a century blotted out. The sin still leaves its stain; the trespass against the people of this race is not solely a thing of the past. Would to God that we could say it were! But it is not. That sin and that trespass exist to-day; and it is a large part of the beautiful

work of this Association that you, and your forerunners and those who will succeed you, are devoting something of your lives, of your energy and of your faith to extinguishing this curse and this trespass. I think that that part of the work is as important for the future of our common country as almost any work that the men and the women before me can put their hands to do.

And then, as another portion of your work, I am interested in knowing that you are doing something also to heal the deep wounds that have been made,—and which in the providence of God it seems shall ever be made when a race of inferior civilization is brought in contact with the energetic and relentless Anglo-Saxon,—with regard to the Indian. I am glad to know that a part of your work is to stretch out, not alone the holy word of God, but also the blessings of education and of manual training to the Indians upon our remote frontier. And though it carries the mind to a greater distance still, and many of us find ourselves perhaps somewhat unable to travel as far as Alaska, yet it is interesting to know that even there, beneath the Northern lights, the work of this organization is doing good to the natives of that far-off region.

And so, my friends, while welcoming you to the commonwealth, I feel that the real word that I ought to utter to-day is one of hearty congratulation. I congratulate you, I honor you, for the work you are doing for American citizenship. And as you hold your meetings here or in Faneuil Hall for the next two or three days, I pray that something of the associations of these two halls may enter your hearts, so that though you bring to Boston energy and faith and active beneficence in the service of man, you may feel as you leave Boston that you carry with you a still closer touch of that spirit of the Lord which bids us go out and do good to our fellow men. [Applause.] I thank you for your presence here to-day. I trust that your deliberations will result in renewed activity and renewed success. We all join in the hope that when another fifty years of activity shall have passed, those who stand here then—as I hope you will meet in Boston; there is no better place [applause]—shall be able to bring the glad tidings of increased good work, of increased faith and courage and hope, and that the jubilee then may be as joyful as it is to-day, and that he who has the high privilege of standing in my place at that time may welcome you to a Massachusetts worthy of her past, stronger for the fifty years that shall have gone, the natural home of all organizations that have to do with making these United States of America a God-fearing land, a land whose God is the Lord, and where honest, educated, intelligent, loyal citizenship presents its example to the eyes of the world. [Loud applause.]

RESPONSE OF PRESIDENT GATES.

The many engagements of the week and of the day carry the Governor from us, but we cannot let him go without a word in acknowledgment of this welcome to the commonwealth. We are citizens of many different States, but members of one nation, loving and honoring one flag and cherishing one common national life. To each of us the name of his own State is dear, but the name of the United States of America is far dearer. Why is it that in every assemblage of Americans who are drawn together by such an interest as brings us here,—why is it that the name of Massachusetts so quickly and so naturally suggests the very heart of our national life?

Why is it that from the executive of no other commonwealth in the entire roll of States could there come to us so fittingly the welcome to our Anniversary, as we celebrate the completed half-century of our work? Is it not because ours is essentially the *American* Missionary work, unique in its absolutely imperative claim upon every American who sees the significance of our national history; and because, from the first, Massachusetts has been keenly alive to the import of our national life, and to *educational values* in choosing the measures by which that national life should be deepened and unified, perpetuated and purified?

As the Governor of Massachusetts has welcomed us, the history of Massachusetts has spoken to us all, giving added weight to his thoughtful words. The spirit of Massachusetts has permeated our meeting at this first session—not the cold, critical spirit of the pettily arrogant, pseudo-Massachusetts man; but the intense patriotism that gave fire to the words of Sam. Adams, that far-seeing vision of the vast possibilities of our national life which made the arguments of the great Massachusetts Senator in his reply to Hayne the turning point in our history, the introduction into the thought and the speech of our legislators of that new centripetal impulse, which overcame the centrifugal tendencies of state rights, and swung the trembling sphere into that full-rounded orbit from which rebellion could not drive it, in which it still speeds strongly onward, prosperous and hopeful to-day.

A great national and patriotic work like that of the American Missionary Association—a great educational agency for increasing the intelligence and strengthening the character of American citizens, may always count upon the deep sympathy and hearty support of Massachusetts; and as we have listened to the greeting from the honored executive of this commonwealth to-day, we have heard in your sentiments and your voice the echo of the sentiments and the deeds of a long roll of honored governors of the old Bay State, from the steadfast and heroic war-governor, Andrew, down to the fearless Greenhalge

who so cordially welcomed us at Lowell two years ago, whom the State yet mourns; and the still more recently lamented young statesman, chivalric, urbane, and high-hearted, Governor William Russell [applause], whose last deed of patriotism was the effort which cost his life, the clear utterance, against opposing cries, of the true Massachusetts belief in the honest purpose to meet honest obligations with honest money, and the honest and fearless execution of the laws.

We thank you, Governor Wolcott, for the welcome to Massachusetts which you have given us.

But Boston has a way of speaking for herself, and we shall now hear from the Mayor of Boston, Hon. Josiah Quincy. [Loud applause.]

WELCOME OF MAYOR QUINCY.

MR. PRESIDENT, LADIES AND GENTLEMEN: After the commonwealth has spoken her word of welcome, it seems almost superfluous that the city of Boston should be called upon to second it. The Governor of the commonwealth of Massachusetts always has the right to speak for the city of Boston as the capital city of the State; and I can do no better, I am sure, than to second on behalf of the city of Boston the very appropriate words of welcome which he has spoken to you. I wish that I were capable of making as effective and appropriate an address as he has done, but the thoughts appropriate to this Jubilee, to this meeting in the commonwealth of Massachusetts and in the city of Boston have been so well expressed that I need do no more than second them and give to this Association, to all its members and to all who are attendant upon its meeting, a hearty welcome to the city of Boston.

There is just one thought in connection with the work of your Association, one central and familiar thought, that I will touch upon for a moment; and that is, the recognition in your work of the great idea that after all,—with all the differences of nationality, of race, of blood, of religion,—the great human race is one and indivisible; that we, as citizens of Boston and of Massachusetts and of the United States, are not altogether separated from, are not altogether lacking in, responsibility for the condition of every human being that goes to make up the great family of man. And it seems to me that the work of your Association is peculiarly an American work, in its recognition of the brotherhood of all the nations and races of mankind, in its recognition of the spiritual needs of men of all races, of the dwellers in India and on the islands of the Pacific as well as of the dwellers upon our American soil. As it has been perhaps the greatest work of our nation that we have brought together here upon our soil, as members of a free commonwealth, a greater collection of different races and different

nationalities than have ever been blended together before in one nation in the history of the world, so it is altogether in harmony with that great national work that this special work for which this Association stands, starting from America, should be extended in its various ramifications through so many different channels and should carry something of good to so many different races and different nations. And I can only wish that this beneficent work of carrying something of American civilization which must go with this missionary work, as well as carrying higher conceptions of spirituality, of the relation of man to God and of God to man, may go on increasing in prosperity and usefulness for the next fifty years as it has increased and grown for the last fifty years.

I again bid you a hearty welcome to Boston, and I trust that the exercises of your meeting here may be profitable and interesting, and that you may all leave the better in some respect for your attendance upon these exercises and your visit to Boston. [Applause.]

RESPONSE OF PRESIDENT GATES.

In behalf of those of our delegates who are now wandering helpless in the maze of the streets of your city, I must say that we should not have felt it proper to have gone on without the special welcome from Boston which you have given us.

And since we come to Massachusetts for our Jubilee, to what city so well as to Boston? It has been a peculiarity of our national development, that no one city has dominated our national life. For the British Empire, London speaks with authority. As Paris has felt and spoken and acted, France has gone in the past. But no city has swayed the destinies of America. Often our greatest cities have been out of touch with the life and the political views of the majority of the citizens of their own States. But Boston and Massachusetts have never seriously parted company. Better Boston has always been at one with Massachusetts. We do not wish to flatter your city, Mr. Mayor. She is not lacking in those virtues which grow without praise and render praise superfluous. We are not blind to her faults. We remember that the heroes she and we love to honor,—William Lloyd Garrison and Wendell Phillips and Charles Sumner,—might not have been known as heroes had not the howling mobs of baser Boston first tested their manhood. But we rejoice in the warfare which Boston has always waged against the evil within her own borders as well as the evils in national affairs. If she has seen the mote in her brother's eye, she has not been blind to the beam in her own eye! And we rejoice especially in the responsiveness of Boston life to the new civic conscience which is awakening in all our great cities.

We value your words of welcome to this city especially, Mr. Mayor, because we are firmly convinced that the era of ethical uplift in municipal life is before us, and that in this moral revolution Boston is to have a leading part. To an American who remembers the noble part which *cities* have played in the development of civilization and the establishment of righteous government in Europe in past centuries, it has been extremely painful to see how deadly were the dangers which have threatened our own national life from the bad government, the political atony which has characterized our city life. These last three years have witnessed a great change in this respect. We have awakened to the fact that no possible charter, no conceivable combination of high qualities in city officials, can make sound, pure, and healthful, the life of a city whose citizens are too much engrossed in money-making to give time to civic affairs.

The absolute duty of every citizen to give time and effort to city interests has been freshly emphasized. The comparative study of municipal governments in Europe and in our own land is leading to a general improvement in our methods of city government. We are coming to feel that our cities are, as they ought to be, the great reservoirs of social force for good, of moral and religious power. Where life swarms and centers, where social friction is intense, there heat and power and light are generated. Such mission work as that of our Association most naturally finds in our cities much of its warmest and most intelligent support. The new era—the era of the social and political morality of cities—is rapidly coming in America. In this reform of American cities, some of Boston's well-known citizens are taking a leading part.

Not only by reason of her inspiring past, but because of her vigorous present and her most promising future, as a city-center of civic righteousness, do we value the welcome which Boston through you extends to our Association.

But we are to have the pleasure also of hearing from the Christian people of Boston through an honored representative, Rev. Dr. S. E. Herrick, pastor of Mount Vernon church. [Applause.]

WELCOME OF REV. DR. HERRICK.

The pleasant duty, which I regard rather in the light of an honor than of a duty, is laid upon me of welcoming you to our goodly city in the name of its churches—in the name of all its churches, I am sure.

There was a time, very early in your history as an Association, when no minister could have done this, because no such commission would have been given him. It is less than fifty years—far less—that our churches have been in such unanimous and hearty sympathy with the spirit, the objects and the methods of the American Missionary Asso-

ciation that they would have extended to it their hospitalities, or bidden it a generous godspeed in its work. It is less than fifty years ago that one minister of Boston wrote his "South-side View of Slavery," and the daughter of another penned "Uncle Tom's Cabin." The one book sizzled for a time like green wood and went out, and now lies like a blackened cinder upon the ash-heap of defunct literature. The other burst into a clear flame at the start, and burns still with undimmed radiance, which promises to place it in the great canon which will some day hold the survival of the fittest in the history and prophecy of our nation's life.

No, Mr. President, fifty years ago even the churches would have given you no unanimous welcome. That welcome you have conquered. You went forth upon your mission without *éclat*; with but small, indifferent, or at best half-hearted commendation. You went, God-inspired and God-sent, in advance of mighty movements all unforeseen, which should bring you face to face with problems such as no other holy crusade has ever confronted; which should lay upon you a task such as no other mission of Christian times has ever contemplated—in the redemption of a race from intellectual and spiritual bondage, while the fetters were still upon its feet and the manacles were upon its hands, and the enslavement of its body seemed to doubly enforce and secure the bondage of its soul. And we, Christians of the North, were half inclined to consent that it should be so.

But the viewless armies of the living God were already mustering. Your scouts and sentinels heard their trumpets in the air and took courage. The lagging and drowsy churches were slowly quickened, and finally shocked into the assertion of righteousness. When compelled, they wheeled into line and supported you, their advance guard. What a blessing was that terrible war! The penalty for ages of immeasurable wrong—but what a blessing nevertheless! All God's penalties are such. They scorch—they scarify—they consume; but they purge—they purify and cleanse. They clear the vision of nations and of churches, as of men. The war dissolved the fetters of iron that bound the Southern slave; but it loosened the worse fetters of selfishness and worldliness that were upon the souls of Northern Christians. It unified Northern charity even as it compacted Northern patriotism.

It wrought for us another benefit. It brought into view the essential unity of the nation's life—its solidarity. It made us see and profoundly feel that no great inveterate evil, no vested wrong, no corrupt or cruel system, no social injustice, no moral decadence or intellectual bondage could exist, North or South, East or West, without striking its infection and its stain through the whole body. And when slavery had been washed out in the mingled blood of North and South,

and East and West, and the detent had been lifted from four millions of ignorant and imbruted souls, liberating them into acknowledged rights and privileges, and incorporating them into the nation's life, a problem as immense and as portentous as that of slavery had been, was still confronting us. This fast-spreading plague-spot of ignorance, of animalism, of low moral perception—what must come of it? Not an hour too soon had your Association come to its birth. It did not delay to meet the problem. It went forth to the second and greater conflict. And now, through the lifetime of a generation, with a heroism as superb and a courage as invincible as those enlisted in the campaigns of the Rebellion you have fought not only against flesh and blood, but “against principalities and powers, against the rulers of the darkness of this world, against the spiritual hosts of wickedness.” Your battlefields are known by name the world over. Hampton and Tougaloo and Fisk are as significant as Gettysburg and Vicksburg and Appomattox. They are your victories—and ours.

Meantime, the field has widened, is still widening. Other elements have entered into the problem. Other races than the Negro—the Indian, the Chinaman, the mountain white—have added to its complications. The warfare must go on. But it is a hopeful warfare, without suggestion of failure or retreat. To do away with the slavery of men's bodies we were content to spend nearly three thousand millions of dollars—gold dollars, I mean—and more than half a million of human lives. How insignificant yet has been the sacrifice to secure the liberation of their souls, which are the real men!

And so for the voicing of our common gratitude for the wonderful blessings of fifty years; for the inspiration of our courage for the conflict that remains; for the renewal of our consecration to the work, under our common Master, of preaching good tidings to the poor; of proclaiming release to the captives and receiving of sight to the blind; of setting at liberty them that are bound, and proclaiming the acceptable year of the Lord; in the name of the churches of Boston, I welcome you, Mr. President, and your grand Association to our council and our camp-fire.

RESPONSE OF PRESIDENT GATES,

He who would speak to us of such an event as a great civil war being a blessing from God, must needs lift himself unto high planes for his point of view, and we have stood with you, Dr. Herrick, as you have taken this broad outlook, and have recognized the import of what you have said to us. For the work that brings us together is a Christian work. Our missionaries are teachers of good citizenship, it is true, but they are first of all Christian teachers. Our school teachers are all Christians, sent out to teach Christian truth as the heart of all

truth, as the foundation of all good citizenship. In this respect there is no lack of sympathy between us and the state and city who welcome us; for the ideals which have sent the good name of Massachusetts and of Boston around the world are Christian ideals. But from the churches of Boston, the assurance of welcome comes to us through you, their spokesman, as evidence of the deepest, truest sympathy, and earnest of most cordial and liberal support. We are not narrowly denominational in our work. But we are essentially Christian. When it is a question of dealing with the less favored races, there is need of a motive power which is not synonymous with patriotism. The missionary command from our risen and ascending Lord is an imperial command—not the command of a king over one kindred people naturally united, but the command of One who is King of Kings and Lord of Lords, under whose sway are to come all peoples and tribes and nations. It is a command that transcends all limits of race and kindred. It lifts the view to higher levels than those of patriotism. It concerns a world-empire—"Make Jesus King!" "The World for Christ!" This broad imperial outlook, the foreign mission outlook, our Lord has forever connected with the thought of Himself as our ascended Saviour, by giving it to us as He left His disciples to ascend from earth to heaven, "Go, make disciples of all nations!" "And unless you obey this imperial command, unless you work and give freely for this end," He seems to say, "you are none of Mine; for if you think of Me as your ascended Lord, you must think of Me as giving you this last imperial command; and 'if ye love Me, keep My commandments.'"

From the broad outlook of the foreign field, with its dreams of conquest over false systems of religion, and of triumphs over schools of learning and the political systems of foreign lands, when our thoughts turn to the debased, the ignorant, the long-despised races of our own land, whence shall we draw the inspiration for humble and self-denying work, such as that which has bowed our veteran missionaries, battle-scarred and worn with toil, our home-missionary heroes? From Jesus, the Saviour of lost men; from the intensely human-hearted Jesus, true Son of God, true Son of Man, our Saviour and our King! It is from the constraining love of Christ that the motive power for this work has come. It is to our brethren of all the churches of Christ in Boston that we look for the warmest welcome. To my friend, your spokesman, and to you, Christian people of Boston, let me return thanks for this welcome, while we assure you of our fraternal love, and ask you to continue to pray, to speak, and to give, that our work for Christ and our country may go forward in His name and in the power of His love. [Applause.]

CHINESE WORK.

REV. JOSEPH H. TWICHELL.

I desire to express, and am glad of the chance to express, my conviction that we have particular cause for congratulation and gratitude in the quality of the manhood and womanhood enlisted in this service. It is true that whoever would see the choicest, noblest spirits of our age, must look for them and will find them in the consecrated ranks of the field army of Christian compassion. There you will behold the best and finest fruit of our civilization, the most glorious product of our faith appearing in any period of the gospel history.

It is a grand regiment of unselfish souls, decidedly of the heroic strain, now laboring under the direction of this society, in the various departments of its manifold sacred enterprise. God only knows the devotion, the patience, the fortitude embodied in them, and illustrated in the story of their experience. And this is even eminently true of the detachment on duty in the planting and fostering of our domestic Chinese missions. Few in number comparatively, by every token they are a most admirable company of brave, hard workers. Their leader, Dr. William C. Pond, to whom we all owe love and praise, is, I may take the liberty to say in his absence, one of the noblest of ministers and of men. And in the benediction we pronounce on him, we should include his gracious Bethany Church, which has ever been closely united with him in the sympathy of that charity with which his name has become so honorably identified. And they who are associated with him as missionaries deserve that we should rejoice in and give thanks for them, in that, since they are mostly, if not all, members of the California churches, they constitute a fact by which we may make some reply to the charge that when it came to the test of a heathen at the door, the Christianity of the Pacific coast was wanting. It was they, or their predecessors, that beckoned to this society for help in continuing and extending a work which their pity had begun.

The service of that friendship has been, in some ways, to the last degree trying and discouraging. The opportunity to prosecute it has been a restricted one. The Chinese are not a leisure class. Their struggle for existence is severe. The basis of operations among them has been from the beginning the evening school. As Dr. Pond puts it, "We bait the gospel hook with the English primer." Latterly, however, there has been a better chance, which would naturally come with time, to employ preaching, street preaching in particular. And there has developed under the leading of Providence a supplementary work among the Chinese women and children by private household visitation that gives signs of good results. But the enterprise is beset with difficulty.

The reports from the stations occupied by representatives of this Association afford ample evidence of the care, prudence, circumspection, as well as earnest, loving zeal with which the work is carried on. Everything seems to have been done that could be to assure the genuineness of the fruit gathered. And it must be acknowledged that the proofs of the true discipleship of those who have been received into the Christian household are extraordinary and even wonderful. Almost the first thing they did when there were enough of them to organize, was to take measures, spontaneously, Dr. Pond says, to send the word of life that had blessed them, to their motherland. As early as 1826 they formed themselves into a Chinese missionary society, and four years later, in 1830, missionaries of their own number, wholly supported by them, were preaching the Gospel on their native soil. And now they have organized churches there, and houses of worship, and a dispensary in the city of Ci Ning under the charge of Dr. Wong Gow, who was converted in the United States, and has a thorough medical education, and has, it is estimated, ministered healings or relief to no less than 40,000 sick.

More than \$15,000 our California Chinese brethren have expended on this mission, which is wholly, I repeat, at their charges and under their management. At Canton, where its headquarters are fixed, they have a property worth \$4,000; also at Hong Kong property valued at upward of \$9,000. And this denotes not only strength of sentiment, of evangelical benevolence and duty, but thrift.

But this is not all. They have, as well, put their hand to the work of foreign missions (the mission to China is, for them, a home mission), by instituting what they call the "World-Wide Missionary Society," which sends an annual contribution to the American Board. Nor yet is that all. With a breath of fraternal sympathy which is of happiest significance they have joined themselves with the Chinese brethren of other communions in establishing and maintaining what they denominate "The Book-lending Society," the object of which is to circulate the best Christian literature in the Chinese language among the educated reading class of the Chinese people; and to secure attention to it and the study of it they offer twice a year prizes of from fifty dollars to five dollars, which competent missionaries are asked to award, for the best essays written on subjects treated of in these books—which also strikes me as very sensible and businesslike. The report is that conversions have come of it. Now this outcrop of Christian activity in these various shapes not only shows that they in whom it is manifest have had a true teaching in the Gospel, and have indeed received Christ, and believe in Him with joy and gratitude, but that they have a notable aptitude for the service of the Gospel. What they are

doing discloses their willing mind, and at the same time their eminent practical wisdom and good sense.

And I am confident that the more we consider the matter, the more impressed we shall be with the conviction that very likely that humble effort for China, springing from the thankful love of a few of her own sons brought to the knowledge of salvation on our shores, is the mustard seed that may mean most to the spiritual future of that mighty nation. "Who knows," says Dr. McLean, president of the California Mission, who with Dr. Mooar, chairman of the Board of Directors—both honored names—has unflinchingly held the Christian attitude toward the Chinese emigrant from the outset—"but that a Peter or Paul may arise out of the ranks of the men converted to Christ in those night schools of the Pacific Coast."

And what mission is there that lays a stronger claim on the American churches for support than the one of which that is the child? The work in California bespeaks our succor with the force of a double appeal. For the blessing it seeks to minister on our own soil it is worthy, and it is a door through which a blessing promises to pass forth into the wider world.

INDIAN WORK.

BY REV. ALFRED L. RIGGS, D.D., SANTEE, NEB.

I bring you two words from the prairie—the Need and the Promise of our Indian field.

For, wherever there is need of the gifts of Christ, there we must go, impelled by His love, to carry them. And, obeying His orders, we find there promise of harvest and bring back songs of jubilee.

The poet and the scientist have brought the Indian nearer to us in a way, by discovering to us his humanity. But they have added little to the missionary impulse. They have beguiled us by his myths and idealized virtues into thinking that the Indian is already within the kingdom of heaven. They have failed to discover to us his great radical need, as every other man, of the gospel of Jesus Christ. The spiritual light in which he walks is dim and uncertain. It leaves him groping and fear-stricken.

Said an old Indian, now a Christian, of their various religious societies or cults, which have in keeping their divine mysteries: "The holy men of the Great Sacred Dance never told us there was such a thing as forgiveness of sins. The prophets of the Sun Dance never told us that there was forgiveness of sins. None of the other of the sacred societies told us of the forgiveness of sins. But the ministers

of Jesus Christ came preaching the forgiveness of sins. Then I knew that their religion was true." Yes, the gospel of Jesus Christ answers the need of the Indian's heart as his own religion never has and never can.

The Indian needs the gospel, and this need is only intensified by our bringing him into what we call Christian civilization. Our responsibility is not absolved, but vastly increased. The Indian is a creature of impulse and appetite, limited only by the customs and precepts that have grown out of his aboriginal experience. Unless we give him the restraining principles and affections of Christianity, we fail to bring him into the higher realm of life, and he goes to sure destruction.

The roving Indian was saved from dyspepsia and consumption by periodic starvation and imperfect shelter. We give him tight houses and food in plenty, without the necessary knowledge and self-restraint, and we have put him into a death-trap. So it is in regard to all the relations and conditions of civilized life into which we bring him. More is required than the Constitution of the United States and a cook-stove.

Since the time when Gen. William Henry Harrison was sent by our Government as Commissioner Plenipotentiary, to treat with the Kickapoos, our political relations with our Indian tribes have undergone a complete change. With the change, our political responsibilities to him have multiplied. As great a change has come in regard to our Christian responsibilities. It is the same gospel, but by our closer relations, the call for it is intensified and enlarged.

The Indian needs a personified gospel. With all our giving we must give ourselves. It is by Christian brothering that we are to reach his heart, protect his interests, and lead him into his birthright. For this we must be ready for sacrifice, must abound in service, must patiently watch and wait.

Remember this, that your missionary work furnishes the *soul* for all that is done for the Indian politically. Government may pour forth its millions; statesmen and philanthropists may give their labors unstintedly, yet it is all a waste unless this spirit of Christian brothering goes with it. They are but the inanimate corpses of the valley of dry bones until made to pulsate with life, through the ministrations of Christian missions, bringing in the Almighty Spirit Christly love.

There is Promise in our field. There is success, and promise of larger success. For one thing, the period of indifference is passed. In a new orchard one must work and wait for twenty years before any fruit will come. But in the fields occupied by the American Missionary Association, except that most recently undertaken, this preparatory work is done. The fields are open. The Dakota, the Gros-

ventre, the Mandan Indian think no longer that the God of the white man is not their God. A second period of indifference may come. But now is our day of opportunity.

And the doors of opportunity open strangely and unexpectedly to us. Only a little while ago, at an Indian camp at a distance from any of our stations, the people came together and said: We will have a Christian Church. So they procured a Dakota Bible, but found that they had no one to read it, nor any one who could offer a Christian prayer. So they waited until some one came who could read the Bible and who could pray to the God of the Bible. Now, they said, we will have a Christian Church. Once we waited and hoped for openings. Now they come faster than we can fill them.

Another promise of success is the fact that Christianity is established as a native power among the Indians. At first it must work solely through foreign representatives. But now it is native to the soil, and beginning to be self-propagating. The greater part of our missionary work is now done through the native agencies.

Our Indian churches are themselves centers of missionary power, which goes forth to bless their own countrymen. Our Indian Congregationalists contribute this year \$1,056 for the evangelization of their own tribes. And they are going beyond their own kin. At the last annual meeting of their missionary society they began to plan for sending a missionary to the Crows, who have been their deadly enemies.

Here is another token of missionary fruit. At this same meeting, a month ago, this Indian missionary society, as they were gathered under flapping canvas, seated upon the prairie grass, listened to the story of the debt of the American Missionary Association. And they said at once: We must help in this matter. We will take six shares in that Jubilee offering. So to-day, by their request, I bring back to you \$300, the gift of those Indian missionary societies upon the prairies.

Thus our missions are in vital relation to all the interests of the Indian people. In our stations and out-stations, our churches and schools, our missionaries and publications, we have the means for an increasingly successful work. Promise and Hope are inscribed upon all.

Friends: In the presence of such great Promise of success, and under the pressure of such urgent needs, what is to be done? For three successive years our work has been cut down for lack of money in the Association's treasury. We are barely holding our work together until the distress be passed. We cannot continue so much longer or we shall go to pieces. And this in face of the fact that the opportunities and needs of the work call on us everywhere to advance. When shall we go in and take possession of the land?

Addresses of Field Workers.

ADDRESS OF REV. W. G. OLINGER,

WILLIAMSBURG, KY.

I find myself an "American Highlander," an American because I was born in America, a Highlander because I was born on the top of the Alleghany mountains in Virginia. Many of these Highlanders possess sterling qualities, truthfulness, honesty, loyalty to country and a profound reverence for God's name and the Sabbath day and religious institutions. Yet, with all these, we were still found wanting. We had little or no "book larnin." A dark cloud of illiteracy hung over my section of the country, settling down on mountain top and in the vales below. The bright rays of the sun are peering through the cloud here and there, creating oases in this once dark land. In the midst of each oasis stands an institution of learning, erected and equipped by this grand Association. Into these institutions young men and women come from the mountains round about. Like bulbs brought from a dark cellar, when brought under kind Christian influences and discipline, and systematic mind training, many have developed into bright, intelligent, cultured Christian manhood and womanhood.

There is before my mind's eye what there was before my natural eyes two months ago in the town of Williamsburg, Ky. In the large upper room of our Court House were gathered 125 young men and women, the teachers of Whitley County's public schools. They were there to study questions and best methods of teaching, etc. I addressed them. What made this possible? Your school, the Williamsburg Academy, founded 13 years ago, assisted by the Baptist Institute, founded some five years ago. Four-fifths of these teachers are from these schools. The next week the colored teachers of Whitley and adjoining counties held their Institute in the same town. I addressed them also. It was a company of young men and women whose natural faces are black, but whose intellectual faces are bright,—the children of ex-slaves whom to have educated a third of a century ago would have been criminal. What made this possible? Your American Missionary Association schools in the farther South.

In that mighty struggling for National Independence, the Highlanders played well their part. Moved by the pure love of country, thousands of these Highlanders stole away from their rude log huts, kissing wife and children, many of them a last farewell, and, under cover of the darkness of night, made their way toward the North Star, which hung in the heaven as a friendly guide, that they might

enlist under the best flag that ever unfolded itself to the breeze ; and with the blood of your fathers and sons they mingled theirs, that this, the best government known to man, might be preserved.

I bring to you, the friends of the American Missionary Association here assembled, the greetings of thousands of worthy sons and daughters of those noble sires who sacrificed for home and for country. I pledge you, that if ever there shall be an occasion for another call to arms, you may count on the young Highlanders rallying beneath the flag their fathers loved and for which they died. I read in the Book of Inspiration: "The mountains shall bring forth peace." So count on us every time and everywhere for peace.

ADDRESS OF PROF. J. C. CAMPBELL,

JOPPA, ALA.

It is my privilege this afternoon to attempt to tell you something of the needs of the Highlanders. Will you come with me to Joppa, Ala., and to save time, before we get there let us lay aside whatever scruples we have. As we wander about the little mountain hamlet we shall see many things that displease the esthetic sense,—women dipping snuff, men chewing tobacco, but after all we learn with Peter not to call any man unclean. We shall learn that false culture of ours keeps us from going down to the poor of God's people. True culture is not only love for what is beautiful and true, but love for what may be made beautiful and true.

We enter the church,—church in name but shed in fact. It lacks everything that a church should have. A solitary kerosene lamp, minus a chimney, makes the darkness still more dark ; and the fumes of brimstone fill our minds and senses. I cannot stop to take you into all of this work.

Will you come with me, please, and enter our school. Here are Daniel, Elisha, Ezekiel and Joseph, appearing in a polka-dot waist, which came from a mission barrel. Here are the girls,—poor, poor, girls, struggling toward the goal of enlightened womanhood in a place where womanhood counts for little. "O, I want an education," says one. The condition of these children, the girls especially, is deplorable. As you look upon those young lives, so full of promise, I would I could call to your mind the vision of their worn, spiritless mothers. As you look upon that life, so full of promise, you know that that life will be wrecked as her mother's has been, unless we educate boys and girls alike. It will be said of her as of Maud Muller,

"She married a man unlearned and poor,
And many children played round her door."

Must we leave them to their sad, sad fate, to look into the future once more, then "to take up their burden of life again, saying only, it might have been"?

There comes to my mind a boy who wrote me four letters, begging me to let him come to school. I had to refuse, for I had no money. He walked sixty miles to see me, and I said, "Come, and I will get the money to you," and now I see him walking back the sixty miles, pack on back, and his face enlightened with the hope of an education.

Come with me again to Joppa, and let us take our stand here by the school as the bell rings out the close of the day. The patter of little bare feet is heard; the joyous laughter of children. They linger about the playground they love as if they dreaded to leave. That little girl is hurrying to conceal her tears. This is her last day of school, and to-morrow she must go to the field.

While the light begins to fail and the long file of faded sun-bonnets and dirty legs form in line, and we watch them in the distance, we long to give them what they need, and there comes a voice, distinct and clear as in ages past, "Suffer little children to come unto me, and forbid them not."

ADDRESS OF REV. A. C. GARNER

MOBILE, ALA.

In the providence of God it has been my privilege to labor in Texas, Mississippi, and Alabama. I was born in Tennessee, received the light of the gospel of Jesus Christ in Tennessee, born and bred a Methodist, but ate Congregational meat. And God has blessed me wonderfully, and has given me work to do in the Black Belt, and I have been trying to do that work for a long while.

Now, then, there are various phases of the work which I want to bring to you to-night. We have done a magnificent work. I say "we," because I count myself with the Missionary Association. It is doing a wonderful work by way of reconciliation, and of cementing the North to the South; and by getting the colored people to understand the white people, and the white people to understand the colored people. Did you not hear to-day that the American Missionary Association had been the means of making a better understanding between the white people of the North and the South? I believe this is exactly what it has done and what it is doing.

But while we have done well, and while our people have been wonderfully helped, benefited and uplifted, I want to say that there is a vast field yet untouched. More than one-half of my people cannot even read or write. Now, you do not know what that means.

Three-fourths of our people are in the rural districts and have school three months in the year, and I know of some places where they have it only one month in the year. They cannot do much with that. I have seen six children around a table, eating out of the same plate. I have seen large families living in one room, and have seen churches with ministers who were no more fitted for leadership than a blind man to lead a blind man. I can take you to a place where people have lived on one plantation all their lives. I have one place in particular in mind, where a slave owner lived, and now lives with some of his slaves, and the only difference between his relation to them now and his relation in ante-bellum days is simply that then he owned them, and now they belong to him!

There are young people thirsting for the knowledge of life, old people who would give their right arm if they knew how to read and write. All they are trying to do is to give the young people an education that will fit them to be of some service in life. One boy talking to another on the street the other day tried to tell him about school, and said, "If I go through this school and another school, I shall know seven languages; I can express an idea in seven languages." The colored boy said, "We do not do that, but we are doing the best we can," and when he came home I said, "It is better to be able to express seven ideas in one language than to express one idea in seven languages," and what we are trying to do in the various schools of the South is to express seven ideas in one language.

In that Southern country we need better homes, better churches and schools, better facilities. We have not one to whom to turn except the one who has always supplied our wants in that direction. If you would permit the speaker, I would in behalf of the colored people of the South bring to you their gratitude.

We represent the result of work you have already done, but millions have never had the advantages we have, although they have shown the capacity to be helped and benefited and uplifted. I saw sometime ago near our place a pond, covered by a green film, such as gathers on ponds in those malarial countries, and as I looked at that pond I thought how dirty it was. But when I went back to that place in the spring, all that had been cleared away. The warm sunshine of spring had come down upon that pond, and around the bank were growing, here and there, lilies, and I said to myself, "That is just what can be done for us." Way down beneath the ignorance, vice, poverty, and suffering there is the lily-life, which if nourished by your generosity, your Christian education, will grow up and be lilies indeed—black lilies. [Applause.] We need education. I speak here in behalf of those millions who are starving for education and the gospel.

You know it is a good thing to give man liberty, but liberty is not life. It is a good thing to give man freedom, all kinds of freedom, and to give him the ballot, but that is not life.

Your churches are giving us that life, and I am asking you to-night, in God's name, with all the fervor of my being, that you will continue this glorious work, and allow us to become American citizens. We have never proved traitors to you. We have never betrayed you. We have sometimes seemed to be in dense ignorance, superstition, vice, and all these things have been hedging us in on all sides, but here to-night we claim the power to rise above all these things if you will give us the stuff that makes the man—education! [Applause.]

ADDRESS OF MR. J. R. SAVAGE,

OPELIKA, ALA.

A significant difference between the Negro problem, whatever that means, and a problem in mathematics is that the former is a living, breathing thing, capable of co-operating with the student in its solution. Indeed, this co-operation on the part of the problem is a prime condition in the solution.

Admit that the Negro is a man, and the kind and extent of his education will care for itself. But our man has been put through a system which has greatly unmanned, unmoraled him, and defaced shamefully the image of God in him. He has been schooled for two and a half centuries in the doctrine that work meant freedom. In his intercourse there were no family ties; no word home in his dialect. With self-respect crushed out, with every aspiration and hope eclipsed, with mind degraded and weakened by disuse and abuse, he came forth a blotch upon society and a menace to civilization.

The Nègro must have leaders of his own. And for this class of my race, I would plead for the choicest culture, the broadest scholarship. It is here that the friends of the higher education of my people are misunderstood. They clamor for the higher training, or rather, the liberal training, not of the masses, but of those who would marshal the masses. Liberal education is preferred because it embraces both breadth and depth. Schools that are devoted to making men of this character, full-fledged Negro leaders, are the schools that are doing the most lasting work for the race.

This style of man is needed to revive the self-respect of the race, to inspire it with hope, and to show its greatest possibilities. Had Hampton existed only to give us our great apostle of industrial education; had Talladega College but taken from the streets of a Southern city a rag picker, who was but a rag of humanity himself, and trans-

formed him into a man of power and influence; had Fisk University taken only the young man whose hunger for the bread of knowledge constrained him to make great sacrifice for the crumbs that fell from his master's banquet and wove into his being the greatest speech that a State Legislature had heard, they would not have lived in vain. These men have, by their liberal culture and upright living, wrung from their enemies the highest compliments and respect. They are recognized as Christian gentlemen, scholars, thinkers, by those standards which secure to men the widest and most genuine recognition. Such men add meaning and lustre to the race name. We have a few others. We need many more.

Not one out of a thousand of those who have taken this higher training, or one out of a hundred of those who have a good common school education, has been guilty of crime. Of the men who have attained greatness, and held places of honor and responsibility, three-fourths have had a college training or its equivalent.

ADDRESS BY MR. ARTHUR TIBBETTS,

Cannon Ball Mission, N. D.

I have the privilege to-day to come before this audience and say a few words about what the Lord has done for the Indians. "The people that walk in darkness have seen a great light." When I look upon my own people, then I turn around and look upon the children of Israel when they were wandering in the wilderness for forty years, but all these years they were fed by the Almighty God in His way. Then I turn to my own people, and think that they were wandering in this beautiful continent perhaps 4,000 years. It seems very hard for Christian people, or a civilized people, to reach them, because they have no ideas of civilized life, for they were savages.

Then I look beyond and say to myself, "What will the Indian become in the future?" This is one of the hardest questions I ever asked myself—"What will become of my people in the future?" Because, as I look on civilized life, I see how many temptations there are; because they do not understand about themselves, what they are, or where they are.

I have spent eight years of my life in the American Missionary Association in being educated, and from this I know this work is a wonderful way of caring for the heathen people, because I myself have been over fifteen years in a heathen life. I was superstitious, but when this grand movement came into the life of the Indians, then I gave up the old life and took up this beautiful work, this grand work, that Jesus Christ has given to all mankind.

We are ready to receive the word of God; we are ready to listen, to

take up the civilized life, to take up the missionary work among our own selves. We are ready to lead the young ones in a higher state. What we want is this: We want American education; we want American rights; we want American homes, which will result in American citizenship, as the gospel is the power of God for our salvation.

ADDRESS BY MR. YONG KAY.

In the work in California there were twenty-two Chinese missions under the care of our kind and wise superintendent, Dr. Pond. Among these there were three missions in the city of San Francisco. While I was there I took one of them in the week evenings, Ching Kang one, and three of the missionaries took turns in preaching in our central mission on Wednesday evenings, with prayer meetings Sunday noon, and evening services. After the preaching we gave an opportunity to our brethren to give their moneys. The other meetings were called in Chinatown every Sunday afternoon from 2 to 4 o'clock. One Sunday an old gray-haired man came to us and said: "Do Chinamen go to heaven? If they do, I won't go there." Dr. White, of the Baptist church, said to him: "My friend, there are two places for people to go—heaven and hell. There will be a great many wicked Chinamen in hell. Do you want to go there?" The poor old man did not know what to say.

In 1890 and 1891 we raised over \$5,000 for our self-supporting new church in Cañon City. Our missionary society supports two missionaries, who go from place to place, establishing preaching stations and free medical schools. They said there were hundreds of people who came to the doctor for medical treatment, and the missionary took the opportunity to preach Christ to them. They welcomed the missionaries and gave them presents of many things, such as sweet potatoes and whole roasted pigs. In 1891 Mr. and Mrs. Bee San came to Dr. Pond with the request that, if he would form a mission school in their city, they would become self-supporting teachers. Dr. Pond agreed to this, and I was sent to open that mission. We held out-door meetings in every city we went to. The teachers and brethren in the cities were not ashamed to stand with us, with singing books in their hands, and join us in singing.

In 1894, the Lord called me to two neighboring missions, where I preached for one year, and thank God that during that year ninety Chinese were converted. I left California on the second of July for Boston, with a number of delegates to attend the '95 International Christian Endeavor Convention. There are more than 2,000 Chinese in the city of Boston, and many of them know nothing of the salvation of Christ. I felt that it was my duty to remain here with my

people, and endeavor to bring them to Jesus, and so I stayed here and preached the word to them, and thank God that we have already had ten conversions since I came. One of these converts gave testimony at one of the meetings: "This Holy Bible is like a sweet orange to a man who knows how to eat it. I saw two men begin to eat an orange who never before had tasted of one. The first one began to eat it, peel and all. It tasted bitter to him, and he threw the whole of it away. The other carefully peeled the fruit, ate it and enjoyed it." Thank God, we, after the same fashion, find sweetness in this Holy Bible. Before I knew the love of Jesus, a man once tried to knock me. I knocked back three times or more. But now, I try to overcome evil with good for the Bible says: "Recompense no man evil for evil, but overcome evil with good."

Special Correspondence.

LETTER FROM DR. R. S. STORRS.

BROOKLYN, N. Y., October 21, 1896.

DEAR PRESIDENT GATES: It is with keenest regret that I find myself unable to keep my promise to be present and to speak at the Jubilee Anniversary of the American Missionary Association in Boston to-morrow evening. Circumstances unforeseen when I made the engagement render it simply impossible for me to fulfill it. With great reluctance, but with a clear conviction of duty, I must ask you to substitute for me some other from among the great company of earnest friends of your benign work who are to be with you.

I especially regret my necessary absence and silence, because I have desired to call the attention of those whom it might be my privilege to address to one line of thought, of great interest to myself, touching the foreseeing and far-reaching scheme of that divine Providence by which the Association was brought to its birth, at a time and under circumstances of which hardly any who may be with you can retain a clearer recollection than mine. I knew and honored many of the men then engaged in founding the society—known as the "Christian Abolitionists" of their day—and I recognized, as I still do, their steadfastness of purpose, their fervor of consecration, their heroic energy and constancy of resolve, in the face of all the obloquy which they incurred, and of all the opposition, social, commercial, political, religious, arrayed against them. They were, in many ways, extraordinary men, and the memory of their spirit and work never should fade. I am always glad to pay to them my humble and grateful tribute. But there was evidently among them an Unseen Presence wiser than they—the silent and mighty tread of One who sees the end from the be-

ginning, who moved them to a work of vaster issues than they foresaw, and under whose inspiring impulse they "buildded better than they knew."

The struggle against legalized slavery in this country, which gives to the history of this century among us its chief ethical significance and its enduring and splendid fame, had come, as we know, to its earlier victory, before the century began, in the great ordinance of 1787, passed by the Continental Congress, and securing perpetual freedom to the immense territory within which are now the noble States of Ohio, Michigan, Illinois, Indiana, and Wisconsin. That Ordinance, as Mr. Webster said, "fixed forever the character of the population in the vast regions northwest of the Ohio, by excluding from these involuntary servitude. It impressed on the soil itself, while it was yet a wilderness, an incapacity to sustain any other than freemen. It laid the interdict against personal servitude in original compact, not only deeper than all local law, but deeper also than all local institutions." The beneficent effects of it have been immeasurable; and if Mr. Webster were still among us he might repeat, with only profounder emphasis, the measured and magisterial words in which he expressed his doubt "whether one single law, of any law-giver, ancient or modern, has produced effects of more distinct, marked, and lasting character."

To that great Ordinance—the almost unanimous vote for which in the Congress was largely secured, we are glad to remember, by the ability of Nathan Dane of Massachusetts, and by the wisdom, tact, foresight and firmness of Dr. Manasseh Cutler, then pastor of a parish in Ipswich, which was afterward set apart as the town of Hamilton—to that ordinance may not improperly be traced the final overthrow of slavery in this country, though the end came only after an interval of nearly eighty years, after generations of strife, and after the bloody and fiery desolations suffered alike by North and South in the terrific Civil War. The end was secure, though men did not see it, after 1787. The plain men then convened in New York had done a really transcendent work; and it was known on high, if not on earth, that the victorious banners, high advanced, were to stand at last on the side of Righteousness, Freedom, and perennial Peace.

But what should be the spiritual issue of the terrible struggle? A wisdom not of man had determined that beforehand. I do not suppose that any of the founders of your Association, in 1846, anticipated the armed struggle by which the nation was fifteen years later to be convulsed, nor is it possible that they foreknew the sudden and final destruction which was to come, in their own lifetime, upon the slave system, against which with all their might they had protested. They

simply saw a small immediate work before them, to which they felt called and which they promptly set themselves to do. But He who was moving them had larger purposes for them, and was training and combining them for a work already present to His mind, than which none nobler, more needful or more fruitful has anywhere appeared in the history of Christendom.

Suppose that when slavery went down with a crash, in the ultimate victory of the armies of Freedom, there had been in the land no institution, religious, educational, philanthropic in its aim, commanding the confidence of great Christian communities in the East and the West, in good measure at the South,—no institution accustomed to labor among the colored people, and able to command means and men for the vastly enlarged extension of that work—how must the moral civilization of the suddenly liberated African race have been disastrously postponed, and the perils of the critical situation have been frightfully augmented! Fortunately, as all must admit, the American Missionary Association was ready for the emergency; and to me it seems as evident as are the stars in an unclouded night, that a Divine prevision had been involved in its organization; that the fit instrument had been fashioned beforehand for the unexpected colossal work, and fashioned by a wisdom which the founders of the society recognized, without fully understanding the ends which it supremely proposed.

The same instrument was needed, and was, as I think, Divinely ordained, that when the time should come the great renewing Christian work might be done for the multitudes of the uninstructed white families at the South, to which free access was for the first time opened by the war; and the same was needed for the mental and moral education of the Indian tribes, when they should be comprehensively subjected to the National power; the same, indeed, for immediate missionary work among the Chinese, Japanese and other representatives of alien religions, when these should come in sudden and continuing floods to our shores. The needs which so mightily press upon us, God has foreseen from the beginning; and this institution, with others, but in some particulars this pre-eminently, had been by Him made ready for the crisis.

I love to think, also, of the Divine inspiration moving to the great work of Foreign Missions at the outset of the century, when the nation was weak and poor, without fame in the world, and when to many the enterprise seemed utterly quixotic, but when the time was at hand, unseen by man, for the opening of distant lands to the Gospel, when unsuspected resources of wealth in mine and mill were soon to be developed, and when the great physical instruments of commerce were ere long to be discovered which now make remotest peoples neighbors.

But it is at least an equal illustration of the intervention of Infinite Wisdom in human counsels which is offered by the origin and the subsequent development of your great Association ; and you, with us, should have the buoyant and unfailing courage of those who know that God is behind them, and that they have heavenly missions to fulfill. May He who gave the primary impulse to each of these great organizations for His service bestow upon both, in all time to come, His abounding favor and blessing!

I wish that it might have been permitted to me to say these things, and others with them, before your assembly, in the larger freedom of oral utterance. As I cannot do that, you will allow me to say them, more insufficiently, in these rapidly written words, and will believe me always, dear President Gates, with great personal regard and with fervent desires for the ever-greatening work of the Association.

Faithfully yours,

RICHARD S. STORRS.

LETTER FROM BISHOP H. B. WHIPPLE.

A TRIBUTE TO REV. GEO. WHIPPLE, D.D.

I had hoped to comply with your request and bring to your Jubilee meeting my grateful tribute of love to the memory of my uncle, Rev. George Whipple.

My grandfather, Benjamin Whipple, was a prisoner in the British ship "Jersey" during the war of the Revolution, and came out of prison a helpless paralytic. The Legislature of New York appointed him doorkeeper, with the understanding that my father, a boy of sixteen, should discharge the duties of the office. The support of the family, after the death of my grandfather, was provided by the earnings of the children. My father became a merchant at Adams, Jefferson County, N. Y., and my uncle became his clerk. During an epidemic of typhoid fever my uncle was brought nigh to death. Like St. Timothy of old, he had been brought up in the unfeigned faith of a holy mother, who was a member of the Episcopal church. There was no Episcopal church in Northern New York, and he united with the Presbyterian church. His sickness was to him the school of Christ. He resolved to give up his business prospects and devote his life to the ministry. He became a student of the Whitesborough Theological Seminary. He was an honest student and won a high meed of praise for his thorough scholarship. When the college at Oberlin was organized, he became professor of mathematics. Rev. Charles G. Finney was a law student at Adams while my uncle was a merchant's clerk. They began their religious life at about the same time, and their early friendship became

the deepest Christian love. My father was very desirous that I should be thoroughly grounded in the exact sciences, and placed me, when a boy of thirteen, under my uncle's care in Oberlin. I have very vivid memories of those days of hardship and self-denial, and honor the heroism of men like Mahan, Thome, Weld, who made the college a success. Fifty years ago, with Arthur and Lewis Tappan and others, they founded the American Missionary Association. My uncle had a passionate love for the black race. His hunger of soul to lead them out of darkness to the light and liberty of sons of God was the keynote of his life.

I have in my hands a letter written to me, a boy of 14, fifty-nine years ago. He says: "Remember, Henry, that every thought should be brought into subjection to the obedience of Christ. Then, and only then, will you know fully what is the glorious liberty of the Gospel." He speaks with deepest affection of his blind mother, and how he longs to come and see her. He says, "I would come at once, were it not that my first duty is to pay the debt I incurred in my education." He loved the liturgy of the church of his mother, and when Mr. Arthur and Lewis Tappan, and Theodore Weld, removed with him to Belleville, N. J., they were worshippers in the Episcopal church. For many years he was a parishioner of Rev. Charles Hall, of the Church of the Holy Trinity, Brooklyn, who officiated at his burial. I need not describe to you who knew him his character. He loved all whom Jesus loved. His theology centered in the person of Jesus Christ. I never heard him speak a word which, dying, he might wish to blot.

Deeply as I loved him in my childhood, I loved him most for the sympathy of his great heart in my efforts for the Red man. He loved to hear about Indian missions, and was glad at any token of success. He appointed Rev. Edward P. Smith to represent your Association as agent to the Chippewas. He felt keenly the accusations made against Mr. Smith's character, and loved me more because I defended this brave servant of Christ. My uncle made the words of Hooker the law of his life—"One word spoken in charity is better than ten thousand spoken with disdainful sharpness of wit." He believed that strife among Christians was a dreadful sin, and with his whole soul longed for the fulfillment of our Lord's Prayer, "that they all may be one, as Thou, Father, art in me, and I in Thee, that they may be one in us."

He has finished his course; soon we must follow. May God grant that for us to live shall be Christ, to die gain.

Yours faithfully,

REV. M. E. STRIEBY, D.D.,
Bible House, New York.

H. B. WHIPPLE,
Bishop of Minnesota.

Jubilee Share Fund.

THE PARALLEL PARABLE OF THE GOOD SAMARITAN.

BY REV. NEHEMIAH BOYNTON, D.D.

I find myself under a peculiar embarrassment as I rise to address you this afternoon, because those of us who come from the far-away cities and towns of our country to the old hub of this republic, have, above all others, this thought in our minds, that we must scrupulously regard the proprieties and the laws of the ancient city of Boston. Upon my first entrance into this hall a couple of days ago, I saw this notice, which has been in my mind night and day ever since: "No peddlers, beggars, or solicitors of any kind are allowed in this building." [Laughter.] I take courage, however, as I recall the fact that we are in a historic city, and that one of the characteristics of the loyal Bostonian is to take the law into his own hand, sometimes for the sake of righteousness, and to do with it as seemeth him good. I remember that many years ago, when Sir Edmund Andros, at the head of his troops, was marching up Cornhill, he was confronted by the old gray champion, who always comes to Boston in times of need and of privilege, and was commanded to halt; and when the indignant representative of the English crown asked the great champion how he dared interfere with the progress of his Majesty's troops, he made the ever-memorable reply that the wrongs and the woes of an oppressed people had reached him in the secret place where he dwelt, and that by special dispensation of the Father of all he had been permitted to come back again to take their part and help them in the emergency. Somehow I feel that the righteous judgment of posterity, which has permitted that breach of the common law in days that are passed, will permit the old gray champion, or his humblest representative to-day, to break any law such as this to which I have alluded, if only by his breaking of it he can make the wants and the needs of our despised and oppressed races seem so real to an audience like this that they will lift up their eyes to heaven, and not simply say, each for himself, "Lord, what wilt Thou have me to do?" but what I sometimes think is a larger and a nobler prayer—"Lord, what wilt Thou have me to give?" [Applause.]

I sometimes wish that we could have a parallel parable to that of the Good Samaritan. I would have the same road leading down from Jerusalem to Jericho and the same traveler taking his weary way from the one ancient metropolis to the other. There should be the same thieves meeting him in the dusk of the twilight; they should strip him of his raiment; they should take from him his gold; they should leave him by the roadside half dead. But by and by when the Good Sa-

maritan comes down, he should be no other than one of the thieves converted, and he should take the man whom he had but just now pummeled and robbed, and place him on his own beast; he should carry him to the inn; he should give the order in his repentance to take care of him; he should put down his money for his support; he should say, as he turns away, "Whatsoever thou spendest more, when I come again I will repay thee." That parable is being enacted in life over and over again. The people who commit great wrongs are the people who, with a new grace of God in their hearts, turn toward those whom they have wronged, and minister to them in Jesus's name. Except for such a penitence, the American Missionary Association could never have been. For is it not a glorious and an inspiring truth which meets us in these days of thoughtful purpose, that the same Saxon who, more than two centuries ago, driven by his natural enthusiasm and aggressiveness and by his acquired cupidity, put the shackles upon the slave and introduced him to the horrors and miseries of a servile condition,—that that same Saxon thief and robber in the other day is the Good Samaritan of to-day? He has turned to the man whom he has misused and abused; he has put him upon his own beast, that noblest of all animals, brotherly love; he has carried him to the inn which he has built here and there and elsewhere in the Southland for him; he has provided for his support; he has said to those having charge of the various inns, "Take care of him, and whatsoever thou spendest more, when I come again I will repay thee."

But the penitent Saxon has somehow lately gone his way, and there is a hotel bill of \$66,000 which is hanging over the guest whom he has placed in the inn and concerning whose care he has given direction. Those who have charge of the inn are eager to give every sign of hospitality, and to do everything they can for the man who has been entrusted to their care; but they have gone to the very last verge of possibility, and they have said to that poor man: "Except we can find the host somewhere, and recover this board bill, we won't turn you out of doors, but we will have to restrict your privileges; we shall have to shut up the hospital connected with our hotel, and if you are sick we cannot care for you; we shall have to give you plainer food. We have been interested in your intellectual development, but in the days that are to come we cannot do so much for you. What can we do?" There is only one thing possible that they can do, and that is to find that repentant robber again and put him once more in touch with the facts, lay upon his soul the urgency of the situation, and show him that the man whom he had wronged, and toward whom he would exercise the spirit of justice and love, is only half-fitted to-day for the great place of recovery which he will one day absolutely assume. I

think we had better hunt for that robber thief turned Good Samaritan in this congregation.

They say that by the method of gradual approach you may sometimes secure the best results; and so, as I see that individual before me, that host who owes that \$66,000, I discern him in the presence of the pastor over yonder; in the presence of the noble-hearted woman who is disposing of her wealth before she is gathered to her fathers; in the presence of the humble deacon who, not having much money to give himself, but giving generously of what he does have, goes to the influential people in the congregation and reminds them of their privilege, and receives from them their contributions. I am glad to meet you all; and if you will go with me for a few moments by the method of indirect approach, we will get at the nub of this question which is before us this afternoon.

We have no apologies to make for the intellectual equipment which we give our young men and our young women. I am speaking this afternoon to a company of Congregationalists, to those who belong to this great republic by that strongest of all ties—the tie of history. I do not need to remind you that in the early days of this republic, when times were infinitely harder than they are now, and when money was infinitely more scarce than it is now, and when bread could only be had by the most eager search and toil, then those Congregational fathers of ours gathered together, and out of their deep poverty made their appropriation for the higher education of their boys and their girls, and founded your Harvard University and all the other great schools which in this country through the centuries have been the blessing and the light of our modern commonwealths. [Applause.] Our fathers gave to us the best they had—the best of muscle, the best of mind, the best of heart. We are Congregationalists still, and we are not content simply with giving to those of our own race whose faces God has carved in white Pentelic marble the advantages of a superior and of a lofty education, without at the same time giving the same opportunity to those for whom we care, whose faces God has been bold enough to carve in resplendent ivory, or in beautiful bronze—the opportunity, if they are able to enter into it, of securing and appropriating the same advantages. We are one country, one brotherhood, and we have no apologies to offer for our Greek, or for our Hebrew, which is taught to those exceptional young men and young women in our schools, who, in the to-morrow of this nation's history, are to be the men and the women who will sway and influence the colored people in this land of ours toward those things which are good and beautiful and true.

Well, friends, here we are. Now what remains? What is the next

thing? There is only one more thing, and that is for you to ask yourself, and for me to ask myself, what we are going to do about it. And so I speak to the pastor, and say "We have made these hasty rounds, now what are you going to do about it?" I speak to the deacons and say, "We have done our best to lay the facts before you in this grand and inspiring meeting; what are you going to do about it?" I speak to those women who are the executors of their own estates, and I say to them, "What are you going to do about it?" I speak to one and all, and I say, "What will be the outcome of the inspiration of these days of privilege spent upon this veritable Mount of Transfiguration?" Do you dare, in the presence of God, to sit in your seats and say, "When I get home I will think it over and see what is best to be done"? You know that if the American Missionary Association is to be lifted up out of this Slough of Despond into which it has fallen because the Good Samaritan has gone traveling somewhere, and has not come and paid the hotel bill, the movement must start here in Boston, and now, or the debt will drag its slow trail along even until we gather next year. Do not offer an excuse. Offer rather a petition instead. Think of the sacrifice which has been wrought out in order to give us what we have in this land.

We talk here in Massachusetts about the Puritans and the Pilgrims and their sacrifices, and we cannot talk too much about them. We speak about the men who went to the front in 1861, and we cannot honor them too highly. But there are other men who have sacrificed for this land of ours. I don't know what you think about the Jesuits. But if you know anything about Jesuit history in the Northwest of this country, whatever you think of the institution, you cannot fail of a profound admiration for the men. Here was one of them, for instance, who took his life in his hand, and went into that part of the country where it is now my privilege to spend my time. He was captured by his enemies and hung up upon a cross. He was being crucified. On one side and on the other were two Indians who had been condemned. One of his hands was freed, and some one gave him an ear of corn. On that ear of corn were two drops of water. His own tongue was parched, his own lips were thirsty, but he took the two drops of water and, in the spirit of what seems to me to be a matchless sacrifice, with one drop he baptized the Indian on his right, and with the other drop he baptized the Indian on his left. His sacrifice not only went through the strength of his life, it went even through the agonies of his death. This is one of the subjects which sweeps a man!

I conclude as I began. Make no excuses. Make a sacrifice instead; it is so much nobler, so much broader, so much grander, not to

be ministered unto but to minister. Do you believe it? Now is your chance to do it. [Applause.]

THE CROSS THE MOTIVE FOR SERVICE.

REV. R. R. MEREDITH, D.D.

I once spent a Sunday in Martina, Italy. There is but one church in the place—an old building that was used by pagan worshipers before the time of Christ, and is now a Roman Catholic church. I found the old building filled to its very doors with a congregation, the large majority being men. These men were muleteers and guides, such men as took us over the mountains the next day; men in the habit of taking their lives in their hands, and there they were, worshipping God according to the best light they had. In the midst of that service, as I was standing with my friends near the door, a signal was given and the collection was taken. When the collector reached me, I was profoundly impressed. The collection box consisted of a metallic cup or bowl fixed on the end of a long stick, and at the point where the stick and the bowl were joined there arose a small but beautiful ivory cross. When I saw that in that rough old church in Martina, among those muleteers and guides, instantly I said: "That touches the root of the whole matter." The great ground on which we have a right to ask for money and for sacrifice is the cross. Let us get down to it now, to the cross of Jesus Christ. This thing could not be; nothing connected with it could ever have existed in this world, if the cross had not been and if God had not manifested Himself in Jesus Christ, not as a king, not as a creator, not as the possessor of boundless power and limitless wisdom, but as the supreme servant of the universe and of men.

What is the motive of this service? Love, the greatest force in God's universe; love, flowing out of the heart of God; love coming to us in Jesus Christ. What is the spirit of this service? Utter lowliness that accepts every task, however humble, if it can only be useful. What is the measure of it? Sacrifice to the nails in the hands on the cross. The Son of Man came to serve and to give His life. That is the measure of it. Who are the objects of it? The needy, the helpless. In what order? The neediest and most helpless first. For Jesus Christ when He came to this earth put Himself into contact with the suffering and sorrowing side of humanity, and He stayed there until the end.

Ah, brethren, are we Christians? Is that what we call ourselves? Are we followers of Christ as He is walking in all these ages to-day and as He has walked in all the ages of the past? He is our servant.

"Oh," you say, "don't say that! It is not respectful, it is not reverential to say that!" That is because you think that service is humiliation. You think that the greater the number that serve you the greater you are. But the Christian conception is that greatness consists in the number you serve. The supreme servant is Jesus, and the highest office is the office of a servant.

Now, friends, just take this thought and turn it over. In His service our Lord gave us the highest manifestation of God that the human mind is capable of receiving. For we have not only a serving Christ, but we have a serving Christ the revelation of a God who is the servant of the Universe. The divinest thing in the Universe is service, not in the power that spoke the worlds from naught and set them in their places and swings them in the rhythmic rounds; not in the wisdom that has no border-land of question or of mystery; not in the majesty that makes the light and glory of heaven,—not in these rests God's glory, but in that He is the servant of all.

Now there is a further point. In all this service God calls us to be fellow-workers with Him. It took all the faith of the revisers of the New Testament to put the word "fellow-workers" in that verse. The King James translators used the word "co-workers." They had not faith enough; they could not grasp the truth. But the revisers have put in the word "fellow-workers with God." In that incident which took place in the upper room Jesus said: "I have given you an example, that ye should do as I have done to you." What does that mean? It means this: that service being the highest thing in Christ and in God, and God's service receiving its highest manifestation in the sacrificial love of Jesus Christ, you, my brother, my sister, are called, enlightened, inspired, empowered to follow the same example and be a fellow-worker with God in the mighty service of the universe. I declare to you, my brethren in the ministry, I stand here in this place where I have stood for eight years every week and opened the Gospel of Jesus Christ, and I tell you to-day that that is the highest truth I have ever reached—that God, being the servant of all, calls me to be a fellow-servant with Him. That is the shining pinnacle of His regard for this race and His love for men. He calls us to be fellow-servants, and He has made all the provisions. Love is the motive, and Christ says: "I have declared unto them Thy name and will declare it, that the love wherewith Thou hast loved Me may be in them and I in them."

George McDonald somewhere takes the figure of a pyramid and says that the world's idea of greatness is the pyramid resting on its base, and that people grow great just as they approach the apex, while the greatest man of all is the man that stands on the apex and does not

have to hold up anybody else. But George McDonald says that that is not the Christian conception of greatness at all. He says the Christian conception of greatness is the pyramid with its apex down and its base up in the air; and the greatest man is the lowest man, upon whom rests the whole multitude, and that people grow less and less great until you come to the common herd up on top that are good for nothing. How far down are you, my brother? You cannot get the bottom place. God is down there, for this humanity is a divine thing and it rests in God.

Now, what is the bearing of all this? This missionary society is a Christian institution. The word "Christian" does not occur in its name, but it does not need anything in its name to indicate that it is Christian. It is Christ-like. Its grand mission has been to minister to those that most needed the ministry of the Christian school and the Christian church. And right nobly has this been done. This has been set forth before you in so many phases since we have been here, that it does not devolve upon me as a duty to detain you for a single instant. The history of these fifty years all rises before your mind—the first struggles through sacrifice and contumely and reproach; the first grand movement in the education of the newly emancipated race; the earnest and persistent and wise effort that has been maintained during more than a generation of human life to extend the school and the gospel among the Negroes and the Indians and the Chinese. The grand impelling motive has been love. Personal sacrifice has marked every step of the way, and now we have come to the fiftieth anniversary, to the Jubilee year of this society, that is so Christ-like in its service and in its sympathies, in its motive and in its achievements. To-day we are here, face to face, and you are saying now, "Oh, if I could only serve!" Well, you cannot serve all in one way. Friend, you can put your money in it, and your money comes the nearest thing to being yourself that you can part with. [Applause.] There is no material thing that a man can part with that represents so much of himself as the money he has earned. Your nerve, your muscle, your brain, your blood, is in the money that you have earned. There is a great deal of talk about currency to-day. What is money? Money is a means of exchange instead of barter, some men say. Money is *you*, if you have earned it. You put yourself into what you gain in this world. Furthermore, money is a trust from God, of which you are the steward. What a blessed thing it is that, when we cannot go ourselves into this particular service for Christ, we can send some money for it, and then we can die and be buried, and the money will go right on working its blessed results, and we shall be where it is at work as well as in heaven. I believe in two

immortalities for every true man. I believe that every Christ-like man will live forever on this earth while men are on it, and then he will live in heaven besides.

Now, I am not going to come down one single step from where I am now talking. I will never ask a man for money on any other appeal than that which I have presented to you. I ask you to take your place by the Lord Christ, and to the extent that you can afford, put yourself into service with Him in behalf of the colored people and the Indians and the Chinese as they are ministered to and helped by this society.

REPORT OF THE COMMITTEE ON FINANCE.

MR. JOSEPH VAN VLECK, CHAIRMAN.

The committee have to report that they visited the office of the treasurer of the Association, and, after an inspection of the treasurer's books, which were freely opened and explained to them in detail, are pleased to confirm the very satisfactory reports heretofore made by similar committees.

The methods heretofore practiced in keeping the treasurer's accounts, and caring for the securities and properties held by the Association are still in use, without any material modifications; and, for those who are familiar with the reports similar to this, made in previous years, little more needs to be said concerning the business methods pursued by the treasurer of the Association.

For the information, however, of those who are unfamiliar with the business routine of the office, your committee desire to state that they have found the present practice in the treasurer's office to be very satisfactory in the following particulars, which relate to the completeness and the clearness of the record of its transactions, and to the safe custody of its securities and properties.

The books are kept by double entry, are well and clearly arranged, and are as simple as the character of the items to be recorded will permit.

In the cash-book are entered daily all receipts and disbursements of moneys, accompanied by whatever explanations are needed for their complete understanding. These transactions are in due course journalized and carried into the ledger.

Moneys received are deposited in banks approved by the Executive Committee, and cannot be withdrawn therefrom except upon appropriations made by the Executive Committee, and upon checks signed by two of the officers of the Association. Monthly statements of receipts and disbursements are prepared by the Treasurer, and, after approval by a member of the Committee on Finance, are presented to the Executive Committee. Quarterly examinations of all receipts and disbursements, including an examination of the vouchers and the checks drawn in payment thereof, are made by auditors elected annually by the Association, and certificates as to these examinations are duly signed by the auditors upon the treasurer's books.

All securities representing investments held by the Association are kept in a safe-deposit vault, which is only accessible to the treasurer when accompanied by another officer of the Association, two keys being required for that purpose, and one being in the custody of each.

Real estate books are kept, in which all real property held by the Association is shown, and particulars recorded of the date of its receipt, the source from which it was derived, whether by purchase or by legacy, and if by purchase, the cost.

They also contain a record of the expenses attending each piece of property and the income derived therefrom.

The records of legacies and trust funds are kept with such completeness of detail that the condition of each fund is clearly shown. The accounts of the Daniel Hand Fund are kept separately, in books specially devoted to that purpose, and the income derived therefrom is kept in a separate bank account. As in the case of the Daniel Hand Fund, so in the case of all other trusts, the accounts are so kept as to show the character of each, the revenue derived therefrom, and the conditions accompanying the trust, if any there be.

Further, all the property accounts, certificates of stocks, bonds, and other securities held by the Association, and the investments of the several funds, are subject to careful examination by the auditors, who make annual report that they correspond with the treasurer's balance-sheet and with the accounts therewith on his books.

Your committee have great pleasure in expressing their approval of the system pursued in the treasurer's office, and of the care exercised in the official inspection and auditing of his accounts. In all that relates to its treasury and the custody of its moneys and its securities, and to the safeguards attached to its operations, they consider the methods practiced by the officers of the Association to be most excellent.

The accounts show :

The receipts of the year were \$340,798.65, an increase of \$33,251.49 over last year. Of this increase \$21,061.10 was in collections, (of which \$20,237.21 were in payment on subscriptions for Jubilee Shares), \$5,447.73 was from estates, and \$6,742.66 was from other sources. The payments for the year were \$311,223.35, a decrease of \$26,110.65 from last year. The debt at the beginning of the year was \$96,147.81, and the debt September 30 is \$66,572.51, a decrease of \$29,575.30.

In addition to the above there has been received during the past year on account of the Endowment Fund, a balance of \$250 from an estate.

From the Daniel Hand Fund Income Account there has also been received \$68,830.44, which, with the \$5,918.99 on hand at the beginning of the year, makes a total of \$74,749.43. Deduct the expenditures during the year of \$70,567.20 and there remains on hand September 30, 1896, the sum of \$4,182.23.

In connection with the close of the first half century of the Association's existence, it is interesting to note that :

The current receipts of the Association the first year were \$11,328.27, and the fiftieth year \$340,798.65. The largest receipts in any one year for current work were in 1891-92, the forty-sixth year, the year previous to the present period of financial stringency, and were \$429,949.37.

The Endowment Fund, known as the Daniel Hand Educational Fund for the Colored People, is reserved here for special mention, as one of the significant events in the recent financial history of the Association.

At the annual meeting in Providence, R. I., October, 1888, the Executive Committee reported the gift of Daniel Hand of \$1,000,894.25 to be known as the Daniel Hand Educational Fund for Colored People, the income only to be used for the education of colored people of African descent, residing in the recent slave States of the United States of America.

This, we believe, is the largest gift ever made in this country by a living donor to a benevolent society. In the will of Daniel Hand a bequest was made of additional amounts, under the same terms and conditions as the original trust.

The Association has received from the estate of Daniel Hand, during the past year, securities amounting to \$305,025 face value.

In view of the fact that the receipts during this last difficult year have enabled the Association to avoid a debt upon the work of the year, and also of the fact that the subscriptions to the Jubilee Share Fund have greatly aided to make possible a reduction of the debt, to \$66,000, it is earnestly hoped that the coming year will witness the entire extinction of the debt. Other great national benevolences which seem to have suffered from this cause are now free from debt. It is evident from the increased receipts for the past few months that the churches are turning toward the American Missionary Association to afford corresponding help to its imperiled work. The rapid increase of subscriptions for the Jubilee Share Fund is encouraging. No better method can be found than that of special subscriptions toward this fund for attaining the object in view. These subscriptions, whether from individuals or from churches, can be made aside from the regular contributions on which the Association must depend for support of its current work. With the coming of better times it is certainly not a difficult task for the 5,500 churches of our fellowship, with their 600,000 members, to raise the necessary amount. If every pastor and each church committee will take up the responsibility, the work can be done within the next few months. It is well begun in the \$20,000 already contributed to the Jubilee Share Fund. With one united effort, the next few months will witness the wiping out of the last vestige of this debt and putting the great work of the Association on a new basis of efficient and prosperous service.

SUMMARY OF TREASURER'S REPORT.

EXPENDITURES.

THE SOUTH.

For Church and Educational Work, Lands, Buildings, etc. . \$197,780.14

THE INDIANS.

For Church and Educational Work, Buildings, etc. 38,799.32

THE CHINESE.

For Superintendent, Teachers, Rent, etc. 10,841.50

FOREIGN MISSIONS.

For Missions in Africa, Income paid A. B. C. F. M. 4,490.50
 \$251,911.46

PUBLICATIONS.

For American Missionary (25,000 monthly) including
 cost of copies sent gratuitously to Pastors, S. S.
 Superintendents, Life Members and Officers of
 Missionary Societies \$6,475.18
 Less amount received from Subscribers . . . 499.55
 5,975.63
 For Annual Reports, Leaflets, Editor, Clerk hire, etc. 8,145.26
 Less amount received from sale of Leaflets . 8.33
 8,136.93

14,112.56

AGENCIES.

FOR EASTERN DISTRICT—District Secretary, Clerk hire, Traveling Expenses, Printing, Rent, Postage, Stationery, etc. 7,544.39
 FOR CENTRAL DISTRICT—Traveling and other Collecting Expenses 2,936.90
 FOR INTERIOR DISTRICT—Traveling and other Collecting Expenses 897.31

TREASURER'S REPORT.

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Brought forward	\$11,378.60	266,024.02
FOR WESTERN DISTRICT—District Secretary, Clerk hire, Traveling Expenses, Rent, Postage, Stationery, etc	5,500.72	
FOR WOMAN'S BUREAU—Secretary, Traveling Expenses, Circulars, Clerk hire, etc	2 131.14	
		<u>19,010.46</u>

ADMINISTRATION.

For Department of Correspondence	14,206.00	
For Treasurer's Department	4,656.00	
For Rent, Care of Rooms, Postage, Traveling Expenses, etc.	6,285.25	
		<u>25,147.25</u>
Less expenses paid from Daniel Hand Income for its administration	5,000.00	
		<u>20,147.25</u>
For Annual Meeting	755.41	
For Wills and Estates	419.63	
For Interest	4,782.59	
For Amounts Refunded, sent to Treasurer by mistake	83.99	
		<u>6,041.62</u>
		<u>\$311,223.35</u>
Debt Balance, September 30, 1895		96,147.81
		<u><u>\$407,371.16</u></u>

RECEIPTS.

From Churches, Sabbath Schools, Missionary Societies and Individuals (of which subscriptions to Jubilee Shares were \$20,237.21)	\$184,551.15	
From Estates	86,642.22	
From Income, Sundry Funds	11,040.73	
From Income, Talladega College, Erwin Fund	4,000.00	
From Tuition	38,890.44	
From Slater Fund, paid to Institutions	6,500.00	
From Refunded Arthington Fund	7,752.11	
From Sales of Property	1,422.00	
		<u>\$340,798.65</u>
Debt Balance September 30, 1895	\$96,147.81	
Credit Balance on year 1895-96	29,575.30	
		<u>66,572.51</u>
		<u><u>\$407,371.16</u></u>

1895-1896.

ENDOWMENT FUND.

New York, N. Y., Estate of Olivia P. Atterbury (balance)	<u><u>\$250.00</u></u>
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DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE.

INCOME ACCOUNT.

Balance in hand October 1, 1895	\$5,918.99	
Income collected 1895-96	68,830.44	
		<u>\$74,749.43</u>
Amount expended for the South	\$70,567.20	
Balance in hand and appropriated	4,182.23	
		<u><u>\$74,749.43</u></u>

DANIEL HAND ENDOWMENT FUND.

Estate of Daniel Hand, by W. F. Day, Executor, securities received,
face value \$305,025.00

RECEIPTS FOR THE WORK OF THE YEAR 1895-96.

For Current Work \$340,798.65
Income Daniel Hand Fund 68,830.44

Total \$409,629.09
Endowment Funds received during the year 250.00
\$409,879.09

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association for the fiscal year ending September 30, 1896, with the vouchers, and find the same correct, as stated in the above accounts.

We also certify that we have examined the property accounts, and the certificates of stocks, bonds, and other securities held by the Association, representing the investments of the several funds, and find them to correspond with the balance sheet of September 30, 1896, and with the detailed statement of the books of the Treasurer.

New York, October 9, 1896.

GEO. S. HICKOK, }
JAS. H. OLIPHANT, } Auditors.

Jubilee Year Fund, Additional Shares.

FIRST CONGREGATIONAL CHURCH, Marietta, O.

Mrs. ELIZABETH S. HALL, Exeter, N. H., two shares.

UNIVERSITY CONGREGATIONAL CHURCH, New Orleans, La.

TWO FRIENDS IN MASSACHUSETTS, two shares.

CONGREGATIONAL CHURCH, North Dighton, Mass.

WOMAN'S HOME MISSIONARY SOCIETY, First Congregational Church,
Montclair, N. J., by Mrs. Caroline W. Sweet, two shares.

WOMAN'S HOME MISSIONARY SOCIETY, Belleville Avenue Congregational
Church, Newark, N. J.

LADIES' UNION OF EVANGELICAL CHURCH, Athol, Mass.

H. G. MAYNARD, Northampton, Mass.

WOMAN'S HOME MISSIONARY SOCIETY, First Congregational Church,
Burlington, Vt.

Mrs. J. H. GLEASON, Reading, Mass.

Mrs. ELIZABETH S. PORTER, Boston, Mass.

Mrs. A. A. WESTCOTT, Hopedale, Mass.

LADIES' AUXILIARY, Pine Street Church, Lewiston, Me.

CONGREGATIONAL SUNDAY-SCHOOL AND DEPARTMENTS, Lebanon, N. H.

NORTH CONGREGATIONAL CHURCH AND SOCIETY, Portsmouth, N. H.

Mr. and Mrs. E. P. KIMBALL, Portsmouth, N. H.

WOODWARD AVENUE CONGREGATIONAL CHURCH, Detroit, Mich., two
shares.

FRIENDS IN FIRST CONGREGATIONAL CHURCH, Derry, N. H., in memory
of Miss Mary F. Pinkerton,

- Rev. J. A. R. ROGERS, Hartford, Conn.
 Prof. and Mrs. E. C. SILSBY, Talladega, Ala.
 CONGREGATIONAL CHURCH AND SOCIETY, Norridgewock, Me.
 SOMERSET CONFERENCE OF CONGREGATIONAL CHURCHES, Skowhegan,
 Me.
 PARK CHURCH, L. M. C., Brooklyn, N. Y.
 FIRST CONGREGATIONAL CHURCH, Canandaigua, N. Y.
 GRAND AVENUE CONGREGATIONAL CHURCH, Milwaukee, Wis.
 Y. P. S. C. E. AND SUNDAY-SCHOOL OF FIRST CHURCH OF CHRIST, Mid-
 dletown, Conn.
 T. B. GODDARD, Jewell, O., two shares.
 A FRIEND, Ellington, Conn.
 WOMAN'S HOME MISSIONARY SOCIETY, Norfolk, Conn.
 L. J. STEWART, Cappahosic, Va.
 LADIES' HOME MISSIONARY SOCIETY, First Congregational Church,
 Washington, D. C.
 Mrs. L. F. CRANE, Dalton, Mass.
 Mrs. E. J. CRANE, Dalton, Mass.
 Miss CLARA L. CRANE, Dalton, Mass.
 W. J. VAN PATTEN, Burlington, Vt.
 WOMAN'S HOME MISSIONARY AUXILIARY, Center Congregational
 Church, Haverhill, Mass.
 TABERNACLE CONGREGATIONAL CHURCH, Salem, Mass.
 CONGREGATIONAL CHURCH, Stoneham, Mass.
 YOUNG LADIES' SOCIETY OF CHRISTIAN WORKERS, Andover, Mass.
 Mrs. WILLIAM WALES, Second Congregational Church, Dorchester,
 Mass.
 Mrs. ODLIN, Exeter, N. H., in memory of her husband, Mr. Wood-
 bridge Odlin.
 FIRST CONGREGATIONAL CHURCH, Poughkeepsie, N. Y.
 WOMAN'S HOME MISSIONARY SOCIETY, Park Congregational Church,
 Norwich, Conn., two shares.
 Y. P. S. C. E., Second Congregational Church, New London, Conn.
 Rev. and Mrs. JOHN BARSTOW, Medford, Mass.
 Rev. and Mrs. G. S. F. SAVAGE, Chicago, Ill.
 FRIEND IN PLYMOUTH CONGREGATIONAL CHURCH, Framingham, Mass.
 IN MEMORY OF WM. C. GILMAN BY HIS DAUGHTERS, Norwich, Conn.,
 five shares.
 PARK CONGREGATIONAL CHURCH, Worcester, Mass.
 WOMEN WORKERS, Central Church, Chelsea, Mass.
 L. D. M. S., Middlebury, Vt.
 Rev. HIRAM HOUSTON, Dorchester, Mass.
 WOMAN'S AUXILIARY, TABERNACLE CHURCH, Salem, Mass.

- Rev. D. W. WALDRON, Boston, Mass.
 Mrs. J. S. WOOD, Groton, Mass.
 Mrs. E. P. SHUMWAY, Groton, Mass.
 Mrs. WILLIAM DYER, South Weymouth, Mass.
 Mrs. M. E. AMES, Concord, Mass., two shares.
 CONGREGATIONAL CHURCH, Williamsburg, Ky.
 CONGREGATIONAL CHURCH, Taftville, Conn.
 CONGREGATIONAL SUNDAY-SCHOOL, Enfield, Mass.
 Rev. J. B. BATES, Caroline Depot, N. Y.
 Miss M. E. REED, Worcester, Mass.
 WOMAN'S MISSIONARY AID SOCIETY, South Congregational Church,
 Springfield, Mass.
 Mrs. C. F. HOBART, Springfield, Mass.
 SOUTH CONGREGATIONAL CHURCH, Springfield, Mass., three shares.
 A FRIEND IN MASSACHUSETTS,
 Mrs. C. M. SOUTHWORTH, Boston, Mass.
 Miss CARRIE SOUTHWORTH, Boston, Mass.
 Mrs. S. M. GRIGGS, Boston, Mass.
 Mrs. M. J. WESTON, Boston, Mass.
 H. M. WESTON, Boston, Mass.
 WILLIAM SHAW, Boston, Mass.
 A FRIEND, Worcester, Mass.
 FIRST CONGREGATIONAL CHURCH, Branford, Conn.
 CONGREGATIONAL CHURCH AT DARTMOUTH COLLEGE, Hanover, N. H.
 S. R. SAGE, Ware, Mass., two shares.
 Mrs. B. W. PAYNE, Homer, N. Y.
 MINNESOTA WOMAN'S HOME MISSIONARY UNION, Northfield, Minn.
 WOMAN'S HOME MISSIONARY UNION, Ann Arbor, Mich.
 WOMAN'S HOME MISSIONARY UNION, Newark, N. J., three shares.
 TRINITARIAN CONGREGATIONAL CHURCH, Waltham, Mass.
 CONGREGATIONAL CHURCH, Wakefield, Mass., two shares.
 Mr. and Mrs. W. F. DRAPER, Andover, Mass.
 FIRST CONGREGATIONAL CHURCH, Lowell, Mass.
 Rev. H. A. HAZEN, D.D., and E. L. PICKARD, Auburndale, Mass.
 SHAWMUT CONGREGATIONAL CHURCH, Boston, Mass.
 Mrs. B. G. KNAPP, Boston, Mass.
 NORTH CONGREGATIONAL CHURCH, New Bedford, Mass.
 Mr. and Mrs. D. W. WILCOX, Medford, Mass., two shares.
 D. S. CUTLER, Great Barrington, Mass.
 E. J. H., Ware, Mass.
 Rev. C. J. RYDER, D.D., AND WIFE, Stamford, Conn.
 MAVERICK CONGREGATIONAL CHURCH, East Boston, Mass.
 FRANK BEEBE, Holyoke, Mass.

L. S. BARTLETT and M. L. STEDMAN, West Brattleboro, Vt.
EMMA A. SMITH, Old Mystic, Conn.
HARRIET M. METCALF, Ashland, Mass.
J. G. FULLER, Medford, Mass.
Mrs. E. F. AMES, Swampscott, Mass.
CHARLES P. PEIRCE, New York, N. Y.
Rev. A. P. FOSTER, D.D., Boston, Mass.
E. HORATIO TALCOTT, Torrington, Conn.
Rev. F. P. WOODBURY, D.D., Montclair, N. J.
Miss JULIA N. BALCH, Newburyport, Mass.
FIRST CONGREGATIONAL CHURCH, Burlington, Vt.
Miss A. L. PIERSON, Danvers, Mass.
Rev. A. F. BEARD, D.D., Brooklyn, N. Y.
CONGREGATIONAL CHURCH, East Weymouth, Mass.
CONGREGATIONAL CHURCH, Pawtucket, R. I.
FIRST CONGREGATIONAL CHURCH, North Brookfield, Mass.
FIRST CONGREGATIONAL CHURCH, Newton, Mass.
JOHN P. TAYLOR, Andover, Mass.
FIRST CONGREGATIONAL CHURCH, Norwood, Mass.
Mrs. E. H. BYINGTON, Newton, Mass.
IMMANUEL CONGREGATIONAL CHURCH, Roxbury, Mass.
PEOPLE'S CHURCH, Buffalo, N. Y.
WINTER HILL CONGREGATIONAL CHURCH, Somerville, Mass.
Rev. M. F. HARDY, Townshend, Vt.
M. M. FISHER, Medway, Mass.
E. C. CLARK, Boston, Mass.
HIGHLAND CONGREGATIONAL CHURCH, Lowell, Mass.
JEANIE M. ALDRICH, Roxbury, Mass.
Mrs. J. H. KENDALL, Cambridge, Mass.
Rev. ARTHUR MITCHELL, D.D., Dorchester, Mass.
Mrs. F. L. FULLER, Wellesley Hills, Mass.
PARKER BLOOD, Groton, N. H.
Rev. C. M. SOUTHGATE, Auburndale, Mass.
A. A. SWEET, Newton, Mass.
Mrs. E. E. SLOCUM, East Providence, R. I.
CONGREGATIONAL CHURCH, Washington, Conn.
A FRIEND, Littleton, Mass.
ANDOVER SEMINARY STUDENTS, Andover, Mass.
Rev. F. H. KASSON, Boston, Mass.
Rev. J. E. ROY, D.D., Chicago, Ill.
Rev. G. W. ANDREWS, D.D., Talladega, Ala.
TOUGALOO UNIVERSITY, Tougaloo, Miss.

- MARTHA M. BUTTRICK, Lowell, Mass., in memory of Mrs. Lucretia Buttrick.
- REV. VINCENT MOSES, Bradford, Mass.
- MRS. VINCENT MOSES, Bradford, Mass.
- FRIEND IN MASSACHUSETTS, two shares.
- MRS. S. B. SHARPLEIGH, Allston, Mass.
- HANCOCK CONGREGATIONAL CHURCH, Lexington, Mass.
- REV. GEORGE F. CHAPIN, Saxton's River, Vt.
- REV. AUSTIN B. BASSETT, Ware, Mass.
- EAST CONGREGATIONAL CHURCH, Ware, Mass.
- REV. E. M. CRAVATH, D.D., and wife, Nashville, Tenn.
- WOMAN'S MISSIONARY UNION, Alabama.
- F. J. WARD, Roxbury, Mass.
- G. W. AMYANSEN, Newtonville, Mass.
- MISS S. E. H., Ware, Mass.
- C. E. ALDRICH, Jr., Roxbury, Mass.
- ABRAHAM LINCOLN CENT SOCIETY, Talladega, Ala.
- FIRST CONGREGATIONAL CHURCH, Peoria, Ill., two shares.
- ELIOT CONGREGATIONAL CHURCH, Newton, Mass., four shares.
- MRS. LOUISA BUELL, Plainville, Conn., two shares.
- F. W. AND A. M. WOOD, Shawmut Church, Boston, Mass., two shares.
- REV. M. E. STRIEBY, D.D., New York, N. Y., two shares.
- SAMUEL HOLMES, Montclair, N. J., two shares.
- SOUTH CONGREGATIONAL CHURCH, Peabody, Mass., two shares.
- CHARLES L. MEAD, New York, N. Y., two shares.
- J. W. FIELD, Boston, Mass., two shares.
- MRS. J. N. F., Boston, Mass., two shares.
- UNION CHURCH, South Weymouth, Mass., two shares.
- REV. N. BOYNTON, D.D., Detroit, Mich., two shares.
- TILLOTSON COLLEGE, Austin, Texas, two shares.
- PRES. MERRILL E. GATES, LL.D., Amherst, Mass., two shares.
- MRS. L. C. AND MISS C. A. DEAN, Freetown, Mass., two shares.
- H. W. HUBBARD, New York, N. Y., two shares.
- MR. AND MRS. E. BOYNTON, Medford, Mass., two shares.
- NORTH CONGREGATIONAL CHURCH, St. Johnsbury, Vt., two shares.
- WOMAN'S UNION, Tennessee, two shares.
- MISS C. W. LAWRENCE, Danvers, Mass.
- WOMAN'S HOME MISSIONARY SOCIETY, Burlington, Vt.
- CONGREGATIONAL CHURCH, Pepperell, Mass.
- REV. REUEN THOMAS, D.D., Brookline, Mass.
- CONGREGATIONAL CHURCH, Auburndale, Mass.
- TOMPKINS AVE. CONGREGATIONAL CHURCH, Brooklyn, N. Y., ten shares.

CONGREGATIONAL CHURCH, Wenham, Mass.

TWO FRIENDS, Worcester, Mass.

In Memoriam.

At the Semi-Centennial Meeting in Boston, appeals were made for the Jubilee Fund to persons who could not give whole shares, and in response pledges were made and cash collected, the aggregate of which is \$1,906.35.

Previously reported,	431
Subscriptions reported above,	230

Total number of shares reported,	661
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RECEIPTS FOR OCTOBER, 1896.

THE DANIEL HAND FUND

For the Education of Colored People.

Income for October \$500 00

CURRENT RECEIPTS.

MAINE, \$303.38.

Deer Isle. First Cong. Ch. and Soc.....	3 00	Exeter. Isaac S. Shute to const. MAR-	
Hallowell. H. K. Baker.....	5 00	THA A. HATCH L. M.....	100 00
Lewiston. Pine St. Cong. Ch., Ladies'		Exeter. Mrs. Woodbridge Odlin, in	
Aux., for Share Jubilee Fund.....	50 00	memory of her husband. Woodbridge	
Lewiston. Pine St. Cong. Ch.....	25 88	Odlin, for Share Jubilee Fund, 50;	
Norridgewock. Cong. Ch. and Soc. (50		Miss Mary Gordon, Jubilee Offering, 5	55 00
of which for Share Jubilee Fund).....	60 00	Hanover. Cong. Ch. at Dartmouth Col-	
Oakland. Lyman K. Lee.....	5 00	lege.....	117 50
Orland. "A Friend".....	30 00	Hanover. Cong. Ch. at Dartmouth Col-	
Otisfield. David Coburn.....	10 00	lege, for Share Jubilee Fund.....	50 00
Portland. Miss Mary Wells, Bbl. C. for		Hanover. C. E. Soc. by Miss Myra	
Skyland Inst.		Spencer, for Mountain Work.....	5 72
Richmond. Cong. Ch. and Sab. Sch.		Haverhill. Cong. Ch., bal. to const. RUS-	
from Bell Banks, Jubilee Offering.....	13 50	SELL EMERSON SKINNER L. M.....	14 20
Richmond. Cong. Ch.....	4 00	Kingston. Cong. Ch.....	8 90
Scarboro. First Cong. Ch.....	19 00	Lebanon. Cong. S. S., 10; Senior C. E.,	
Somerset Co. Somerset Conference of		10; Jun. C. E., 10; H. M. Soc., 10; For.	
Cong. Churches, by Mrs. L. W. Wes-		Missy. Soc., 10, for Share Jubilee	
ton.....	59 00	Fund.....	50 00
Waterville. Willing Workers, for Pleas-		Lyme. Cong. Ch. to const. DEA. GEORGE	
ant Hill, Tenn.....	5 00	MELVIN L. M.....	45 00
Winslow. Sab. Sch. Cong. Ch.....	6 00	Manchester. Sab. Sch. First Cong. Ch.,	9 47
Winslow. Cong. Ch.....	3 00	New Ipswich. Children's 34th Annual	
Maine Woman's Aid to A. M. A., by Mrs.		Fair (of which 1 for Indian M. and 2	
Ida V. Woodbury, Treas.:		for Freedmen).....	6 58
New Gloucester. "Jubilee Offering"	5 00	Portsmouth. North Ch. and Soc.....	107 60
		Portsmouth. North Ch. and Soc., 50, for	
		Share Jubilee Fund; Mr. and Mrs. E.	
		P. Kimball, 50, for Share Jubilee Fund	100 00
		West Lebanon. Cong. Ch. Jr. C. E. Soc.,	
		from Bell Banks, for Debt.....	18 00
NEW HAMPSHIRE, \$1,545.25.			
Bath. Cong. Ch. and Soc.....	4 13	New Hampshire Female Cent. Inst. and	
Campton. Cong. Ch.....	7 40	Home Missionary Union, by Miss	
Colebrook. Cong. Ch. and Soc., 10; "E.		Annie A. McFarland, Treas.:	
and C., "2.....	12 00	Concord. "A Friend in First	
Danbarton. Hannah D. Burnham.....	1 00	Ch., "Jubilee Offering.....	100 00
East Derry. First Ch.....	7 00	Concord. Mrs. HENRY MC-	
East Jaffrey. Cong. S. S., Young Peo-		FARLAND, to const. herself	
ple's Fund.....	5 00	L. M.....	30 00
Epsom. Union Cong. Ch.....	13 75		

Derry. Friends in First Ch. in memory of Miss Mary F. Pinkerton, <i>for Share Jubilee</i> <i>Fund</i>	50 00
Exeter. Mrs. Elizabeth S. Hall, <i>for Two Shares Jubilee</i> <i>Fund</i>	100 00
Goffstown.....	5 54
Hancock.....	5 00
Mason.....	6 00
Milford. Ladies' Char. Soc., <i>Jubilee Offering</i>	5 00
Piermont. Homeland Circle	3 00
Warner. Woman's M. S., <i>for</i> <i>Debt</i>	3 00
	307 54
	\$1,045 25

ESTATE.

Keene. Estate of Mary A. Merrill, by Chas. H. Whitney, Executor.....	500 00
	\$1,545 25

VERMONT, \$589.38.

Brownington and Barton Landing. Cong. Ch.....	14 45
Burlington. First Ch., 193; Individuals First Ch., <i>Jubilee Offering</i> , 8; First Ch., Woman's H. M. Soc., <i>for Share</i> <i>Jubilee Fund</i> , 50; W. J. Van Patten, <i>for Share Jubilee Fund</i> , 50; Member First Ch., <i>Jubilee Offering</i> , 5.....	306 00
Chester. Cong. Ch.....	12 02
Cornwall. Cong. Ch., <i>Jubilee Offering</i>	22 00
Ferrisburg. Cong. Ch.....	6 74
Grafton. Cong. Ch., <i>for Indian M.</i>	7 45
Hartford. Cong. Ch., "A Member," <i>toward Share Jubilee Fund</i>	25 00
Highgate. Cong. Ch., 460, and Y. P. S. C. E., 1.....	5 60
Jericho Center. First Cong. Ch.....	12 09
Lyndon. First Cong. Ch. and Soc.....	10 00
Middlebury. "A Friend," <i>Jubilee Offer-</i> <i>ing</i>	10 00
Newport. First Cong. Ch.....	9 03
Post Mills. Cong. Ch.....	10 00
Saint Johnsbury. "A Friend," <i>Jubilee</i> <i>Offering</i>	5 00
Sheldon. Children's Day Exercises, 3.10; Children's Exercises, Eve of Harvest Festival, 4; Rev. Wm. J. Watt, 2.....	9 10
Wallingford. Sab. Sch. Cong. Ch., <i>for</i> <i>Selma, Ala.</i>	9 60
Woman's Home Missionary Union of Vermont, by Mrs. Rebecca P. Fair- banks, Treas.: Barton. W. H. M. S., <i>for</i> <i>Mountain Work</i>	11 00
Barton.....	5 00
Berlin. W. H. M. S., <i>for</i> <i>Debt</i>	7 00
Bethel. Jun. C. E., <i>for In-</i> <i>dian Schp.</i>	1 75
Brattleboro West. L. B. Soc. Chelsea, L. B. Soc.....	5 00
East Poultney. Jun. C. E., <i>for Indian Schp.</i>	70
Fairfax. Mrs. M. S. Forsyth, 2; Miss C. C. Hunt, 1, <i>for</i> <i>McIntosh, Ga.</i>	3 00
Grafton. Jun. C. E., <i>for In-</i> <i>dian Schp.</i>	1 00
Jericho. Ladies, <i>for McInt-</i> <i>osh, Ga.</i>	1 00
Middlebury. L. D. M. S., bal. <i>for Share Jubilee Fund</i> , 45; Mrs. C. W. Wicker, 10.....	55 00
Milton. W. H. M. S.....	4 35
Morrisville. "United Work- ers," <i>for McIntosh, Ga.</i>	10 00
	115 30

MASSACHUSETTS, \$7,533.56.

Acton Center. Cong. Ch.....	21 50
Amherst. Amherst College Ch.....	10 05
Andover. Free Christian Ch.....	60 00
Andover. Mr. and Mrs. W. F. Draper, <i>for Share Jubilee Fund</i> , 50; Y. L. Soc. Christian Workers, <i>for Share Jubilee</i> <i>Fund</i> , 50; Chapel Cong. Sab. Sch., half <i>Share Jubilee Fund</i> , 25.....	125 00
Auburndale. Rev. H. A. Hazen, D.D., and E. L. Pickard, <i>for Share Jubilee</i> <i>Fund</i> , and to const. EDWARD L. PICK- ARD, JR., L. M.....	50 00
Barre. Evan. Cong. Ch.....	60 00
Bernardston. Cong. Ch. and Soc.....	6 79
Billerica. Mrs. M. E. Wright.....	1 00
Boston. Contributions, in part, at Annual Meeting. <i>For Five Shares Jubilee</i> <i>Fund</i> ; Martha M. Buttrick, "In Memoriam," 50; Rev. Vincent Moses, 50; Mrs. Vincent Moses, 50; Anony- mous, 100; <i>For Jubilee Of-</i> <i>fering</i> , 795.35.....	1,045 35
Mrs. M. J. Weston, 200; H. M. Weston, 50, <i>for Five</i> <i>Shares Jubilee Fund</i>	250 00
Rev. D. W. Waldron, <i>for</i> <i>Share Jubilee Fund</i>	50 00
William Shaw, <i>for Share Ju-</i> <i>bilee Fund</i>	50 00
Mrs. Elizabeth S. Porter, <i>for</i> <i>Share Jubilee Fund</i>	50 00
Proceeds Sale of Souvenirs at Industrial Exhibit of An- nual Meeting.....	85 50
Park St. Cong. Ch.....	282 92
Mrs. E. H. Wiggin, <i>Jubilee</i> <i>Offering</i>	25 00
Berkeley Temple Y. P. S. C. E.....	10 00
"A Friend," at Annual Meet- ing.....	6 00
Miss A. M. Chapin, 5; Miss M. E. Hartwell, 1, <i>Jubilee</i> <i>Offering</i>	6 00
"A Friend," <i>Jubilee Offering</i> Miss Louisa S. Monroe.....	5 00
"A Friend".....	1 00
Allston. Cong. Ch.....	24 09
Brighton. Evan. Cong. Ch....	141 89
Charlestown. Winthrop Ch. and Soc.....	39 65
Dorchester. Second Cong. Ch., Mrs. William Wales, <i>for</i> <i>Share Jubilee Fund</i>	50 00
Second Cong. Ch., Extra Cent a Day Band, <i>toward Jubi-</i> <i>lee Meeting Pledge</i>	12 50
Second Cong. Ch., "A Friend".....	2 00
Rev. Hiram Houston, <i>for</i> <i>Share Jubilee Fund</i>	50 00
Mrs. George M. Amsden.....	2 00
Jamaica Plain. Woman's Na- tional Indian Assn, by Anna R. Manning, Treas., <i>for Fort Yates Hospital</i>	10 00
Roxbury. Highland Cong. Ch. Mrs. Stephen N. Stockwell, <i>Jubilee Offering</i>	25 00
W. L. Greene.....	10 00
	2,260 00
Boxford. "A Friend," <i>for Indian M.</i> ...	5 00
Bradford. First Cong. Ch. and Soc.....	20 00
Braintree. First Cong. Ch.....	4 30
Bridgewater. Central Sq. Soc.....	21 07
Brockton. Porter Cong. Ch.....	35 15
Cambridge. Union Meeting, Jubilee Singers.....	119 08
Cambridgeport. Pilgrim Cong. Ch.....	85 07
Cambridgeport. Pilgrim Ch., Y. P. S. C. E., <i>for Debt</i>	10 00

Campello. Y. P. S. C. E., for <i>Tougaloo U.</i>	50 00	North Dighton. Cong. Ch. (50 of which for <i>Share Jubilee Fund</i>), to const. MRS. SARAH N. HORTON and MRS. MARTHA L. SMITH L. M.'s	65 00
Chelmsford. Miss C. M. Saunders, <i>Jubilee Offering.</i>	25 00	Northfield. Trin. Cong. Ch.	53 00
Clarendon Hills. Cong. Ch.	9 25	North Weymouth. "A Member," Pilgrim Cong. Ch.	5 00
Concord. Mrs. M. E. Ames, for <i>Two Shares Jubilee Fund.</i>	100 00	Norwood. Sab. Sch. First Cong. Ch.	15 00
Dalton. Mrs. L. F. Crane, 50; Mrs. E. J. Crane, 50; Miss Clara L. Crane, 50; for <i>Three Shares Jubilee Fund.</i>	150 00	Oxford. First Cong. Ch., "A Friend," <i>Jubilee Offering.</i>	5 00
Danvers. Sab. Sch. Maple St. Cong. Ch., for <i>Central Ch., New Orleans, La.</i>	25 00	Quincy. Bethany Cong. Ch.	35 00
Danvers Center. C. E. Soc. of First Ch., for <i>Joppa, Ala.</i>	13 55	Randolph. Cong. Ch.	73 78
Dedham. Sab. Sch. Cong. Ch., for <i>Student Aid, Fort Berthold, N. D.</i>	14 76	Reading. Mrs. J. H. GLEASON, for <i>Share Jubilee Fund</i> and to const. herself L. M.	50 00
Douglass. First Cong. Ch.	5 00	Reading. Cong. Ch., 18; —, for <i>Debt,</i>	22 00
East Somerville. Sab. Sch. First Cong. Ch.	21 83	Rockland. Y. P. S. C. E. of First Cong. Ch., 10; Mrs. Anson Hicks, 5; "A Friend,"	16 00
Enfield. Sab. Sch. Cong. Ch., for <i>Share Jubilee Fund.</i>	50 00	Rutland. By Mrs. Ella M. Skinner, Treas., <i>bal. Half Share Jubilee Fund.</i>	3 00
Enfield. Ladies' Miss'y Soc., by Mrs. Amanda W. Erving	40 00	Salem. South Cong. Ch., adl	15 00
Essex. Cong. Ch.	12 52	Saxonsville. Y. P. S. C. E., by J. Herbert Ames, Treas., for <i>Debt.</i>	2 00
Everett. First Cong. Ch.	40 60	Sharon. D. W. Pettie, <i>Jubilee Offering.</i>	25 00
Everett. Mystic Side Ch., Mrs. Albert Watson, <i>Jubilee Offering.</i>	5 00	Shirley. Ortho. Cong. Ch.	10 00
Framingham. "A Friend in Plymouth Ch., for <i>Share Jubilee Fund.</i>	50 00	South Deerfield. Cong. Ch.	20 51
Georgetown. Memorial Ch.	17 00	South Egremont. Cong. Ch.	15 66
Gilbertville. Sab. Sch. Cong. Ch., for <i>Fish U.</i>	50 00	South Weymouth. Geo. F. Wright.	3 00
Globe Village. Evan. Free Ch.	17 65	South Weymouth. MRS. WILLIAM DYER, for <i>Share Jubilee Fund</i> and to const. herself L. M.	50 00
Groton. Mrs. J. S. Wood, 50; Mrs. E. P. Shumway, 50; for <i>Two Shares Jubilee Fund.</i>	100 00	Springfield. South Cong. Ch., 50; Mrs. C. F. Hobard, 50; W. M. A. Soc. South Cong. Ch., 50, for <i>Three Shares Jubilee Fund.</i>	150 00
Groveland. "A Friend," for <i>Talladega C.</i>	25 00	Springfield. Hope Cong. Ch., 10.33; Saint John's Y. P. S. C. E., from Bell Banks, 4; Dr. S. D. Brooks, 2	25 33
Hanover. Second Cong. Ch., Y. P. S. C. E.	5 00	Stoneham. Cong. Ch., for <i>Share Jubilee Fund.</i>	70 72
Haverhill. North Cong. Ch.	92 93	Templeton. Trin. Ch.	9 37
Hawley. Cong. Ch.	6 27	Wakefield. Cong. Ch., for <i>Share Jubilee Fund.</i>	50 00
Hopedale. Mrs. A. A. Westcott, for <i>Share Jubilee Fund.</i>	50 00	Waltham. Trin. Cong. Ch., for <i>Share Jubilee Fund</i> and to const. REV. CHAS. E. HARRINGTON, D. D., L. M.	50 00
Hyde Park. First Cong. Ch.	27 58	Waltham. Trin. Cong. Ch.	20 56
Hyde Park Clarendon Cong. Ch., toward <i>Share Jubilee Fund.</i>	4 51	Ware. S. R. Sage, for <i>Two Shares Jubilee Fund.</i>	100 00
Lancaster. Woman's Aux., by Mrs. A. J. Bancroft, Sec., 25.90; Miss M. A. Marvin, for <i>Postage,</i> 32c.	26 22	Wellesley. Ladies of Cong. Ch., <i>Jubilee Offering.</i>	65 00
Lee. Cong. Ch. and Soc, 100; Sab. Sch., Cong. Ch., for <i>a Teacher,</i> 150.	250 00	Westboro. Ladies' Freedmen's Ass'n., for <i>Freight.</i>	2 00
Leicester. First Cong. Ch., 15.74; First Cong. Ch., Y. P. S. C. E., 8.65.	24 39	Westford. Union Cong. Ch.	5 00
Lexington. Hancock Cong. Ch.	30 00	West Groton. Evan. Union Ch., for <i>Mountain Work.</i>	6 26
Littleton. Ortho. Cong. Ch.	7 30	West Medford. Cong. Ch.	10 00
Littleton. Mrs. Adelia M. Parker, <i>Jubilee Meeting Pledge.</i>	5 00	Westminster. First Cong. Ch.	17 38
Lowell. First Cong. Ch., for <i>Share Jubilee Fund.</i>	50 00	Whitman. Cong. Ch., <i>Jubilee Offering.</i>	7 00
Lowell. Highland Cong. Ch., 20; Ella W. Mace, 5.	25 00	Whitman. Sab. Sch. Cong. Ch. (of which 62 cents from Primary Dept.)	1 50
Lowell. Mrs. Eden P. Foster, <i>Jubilee Offering.</i>	5 00	Williamsburg. Cong. Ch.	10 00
Malden. A Friend, <i>Jubilee Offering.</i>	2 00	Winchester. "P. E. N.," <i>Jubilee Offering.</i>	25 00
Marlboro. Sab. Sch. Cong. Ch., from Bell Banks.	5 87	Woburn. Rev. D. Scudder.	2 00
Medford. Rev. and Mrs. John Barstow, for <i>Share Jubilee Fund.</i>	50 00	Worcester. Miss M. E. Reed, for <i>Share Jubilee Fund,</i> 50; Park Ch., Ezra Sawyer, for <i>Share Jubilee Fund,</i> 50; "A Friend," for <i>Share Jubilee Fund,</i> 50.	150 00
Medford. Sab. Sch. Mystic Cong. Ch.	22 50	Worcester. Pilgrim Ch., in part, 100; Piedmont Ch. (quarterly), 30; Plymouth Cong. Ch., 22.96; O. S. Ch., "A Friend," 2.50	155 46
Merrimac. John K. Sargent	2 00	"Two Friends in Massachusetts," for <i>Two Shares Jubilee Fund.</i>	100 00
Middleboro. Central Cong. Ch.	48 75	"A Friend, for <i>Share Jubilee Fund.</i>	50 00
Milford. Cong. Ch., 101.56; Sab. Sch. Cong. Ch., 10.	111 56	Woman's Home Missionary Association of Massachusetts and Rhode Island, by Miss Annie C. Bridgman, Treasurer:	
Nantucket. C. E. Soc. by Marion G. Chase, Treas., from Bell Banks.	5 91	Athol. Evan. Ch. Ladies' Union, for <i>Share Jubilee Fund.</i>	50 00
New Bedford. Trinitarian Ch.	18 49		
Newton. Eliot Ch.	100 00		
Newton Center. First Cong. Ch., 77.80; First Cong. Ch., Extra Cent-a-Day Band, 18.	95 80		
Northampton. Edwards Ch. Benev. Soc.	76 00		
Northampton. H. G. Maynard, for <i>Share Jubilee Fund.</i>	50 00		
North Brookfield. First Cong. Ch., 31.85; Union Cong. Ch., Dea. F. A. Smith, 5.	36 85		

Cambridgeport. Pilgrim Ch. Aux.	20 00
Chelsea. Central Ch., "Women Workers," for <i>Share Jubilee Fund</i> and to const. Mrs. H. A. McLACHLAN L. M.	50 00
Haverhill. Centre Ch. Aux., for <i>Share Jubilee Fund</i>	50 00
Lowell. Pawtucket Ch. Aux., for <i>Mountain Work</i>	10 00
Lowell. Pawtucket Ch. Y. P. S. C. E.	12 43
Milford. Ladies' Aux., for <i>Salary</i>	11 00
Roxbury. Walnut Av. Cong. Ch. Aux.	3 00
Salem. Tabernacle Ch., for <i>Share Jubilee Fund</i>	59 50
Salem. Tabernacle Ch. Aux., for <i>Share Jubilee Fund</i>	50 00
Salem. Tabernacle Ch. Aux.	20 00
Somerville. Day St. Ch.	5 00
	340 93
	\$6,858 56

ESTATES.

Enfield. Estate of J. B. Woods, by Fannie W. Kimball, Trustee, to const. JOSIAH BRIDGES WOODS, L. M.	75 00
Lynn. Estate of J. Porter Woodbury, by C. J. H. Woodbury and Geo. H. Martin, Executors	500 00
Newtonville. Estate of Mrs. E. E. Stiles, by Edmund E. Stiles, Adm'r.	100 00
	\$7,533 56

CLOTHING BOOKS, ETC., RECEIVED AT BOSTON OFFICE.

Westboro. L. F. Ass'n, Bbl. C., by Miss E. E. Bixby, Sec., for <i>Andersonville, Ga.</i>	
Newbury. First Parish, Bbl. C., by Miss A. M. B. Little, for <i>Enfield, N. C.</i>	

RHODE ISLAND, \$499.70.

Kingston. Cong. Ch.	29 50
Providence. Central Cong. Ch.	470 20

CONNECTICUT, \$2,643.55.

Branford. First Cong. Ch., for <i>Share Jubilee Fund</i>	54 13
Bridgeport. Park St. Cong. Ch., to const. ORANGE MERWIN, DEA. MARSHALL W. HOVEY, and DEA. CHARLES O. HOYT L. M.'s, <i>Jubilee Offering</i>	102 00
Bridgeport. Second Cong. Ch.	93 45
Bristol. Cong. Ch., 46.50; —, 5.	51 50
Broad Brook. Cong. Ch.	5 86
Centerbrook and Ivoryton. Cong. Ch.	17 12
Cheshire. Cong. Ch., 33; "A Friend," 2	35 00
Clinton. Sab. Sch. Cong. Ch., for <i>Mountain Work</i>	10 00
Colchester. C. B. McCall	5 00
Derby. First Cong. Ch.	20 00
East Haddam. First Ch. Y. P. S. C. E., <i>Jubilee Offering</i>	5 00
East Haddam. "A Friend"	4 00
East Hartford. First Cong. Ch.	100 00
East Hartford. Cong. Ch., Mrs. E. A. Williams's S. S. Class, for <i>Central Ch., New Orleans, La.</i>	6 00
Ellington. Cong. Ch.	82 18
Ellington. "A Friend," for <i>Share Jubilee Fund</i> and to const. MRS. LETTIE J. MILLER L. M.	50 00
Exeter. Cong. Ch., adl.	1 00
Glastonbury. First Cong. Ch. (30 of which to const. M. S. TRACY L. M.)	224 40
Goshen. Mrs. Moses Lyman	10 00

Granby. South Cong. Ch.	51 25
Guilford. First Cong. Ch. Sab. Sch., from Bell Banks, <i>Jubilee Offering</i>	16 27
Hartford. First Cong. Ch., 104.26; Miss Mary N. Thompson (20 of which for <i>Indian M.</i>), 50.	154 26
Hartford. Rev. J. A. R. Rogers, for <i>Share Jubilee Fund</i> , by J. R. Rogers.	50 00
Huntington. Cong. Ch.	9 00
Killingworth. Mrs. R. S. Rutty.	6 00
Lebanon. Exeter Cong. Ch., 17; Liberty Hill Ch., 3.	20 00
Lisbon. Cong. Ch., bal. to const. Miss LUCY BALDWIN, L. M. (6 of which for <i>Thomasville, Ga.</i>)	11 00
Litchfield. Sab. Sch. Cong. Ch., for <i>Tougaloo U.</i>	20 00
Lyme. Mrs. J. S. Hall	10 00
Madison. First Cong. Ch.	6 65
Meriden. "A Friend," <i>Jubilee Offering</i>	10 00
Middlefield. Cong. Ch.	37 81
Middletown. First Ch., (as of which from Miss S. Elizabeth Kilbourn) for <i>Share Jubilee Fund</i>	50 00
Middletown. First Ch. Sab. Sch., 30.35; Y. P. S. C. E., 20.	50 35
Middletown. First Ch., Ladies of the H. M. Soc., for <i>Debt</i>	25 00
Milford. First Cong. Ch.	13 93
Millington. Cong. Ch.	1 00
New Britain. Sab. Sch. So. Cong. Ch., Primary Class, from Mite Boxes.	9 10
New Haven. Ch. of the Redeemer	180 83
New London. Second Cong. Ch. Y. P. S. C. E., for <i>Share Jubilee Fund</i>	50 00
New London. First Ch. of Christ, 36; Sab. Sch. First Ch. of Christ, for <i>Tougaloo U.</i> , 6.98	42 98
New London. "X. Y. Z."	5 00
Norfolk. Woman's H. M. Soc., by Anna L. Gaylord, Treas., for <i>Share Jubilee Fund</i>	50 00
North Greenwich. Cong. Ch.	14 00
North Stonington. Sab. Sch. Cong. Ch.	14 00
Norwich. "In Memory of William C. Gilman, by his Daughters," for <i>Five Shares Jubilee Fund</i>	250 00
Norwich. Sab. Sch. Second Cong. Ch., <i>Jubilee Offering</i>	71 00
Portland. Cong. Ch.	23 36
Redding. Churches of Fairfield East Consociation, by C. F. Luther, <i>Jubilee Offering</i>	5 00
Rockville. Union Cong. Ch. of Christ.	80 11
South Glastonbury. Cong. Ch. and Sab. Sch.	7 19
South Norwalk. Sab. Sch. Cong. Ch.	50 00
Taftville. Cong. Ch., for <i>Share Jubilee Fund</i>	50 00
Westbrook. Cong. Ch. and Soc.	18 65
Westfield. Y. P. S. C. E. of Cong. Ch., for <i>Mountain Work, Student Aid</i>	15 10
West Hartford. Cong. Ch. (10 of which for <i>Indian M.</i> and 10 for <i>Mountain Work</i>)	40 46
West Hartford. Henry C. Butler, for <i>Indian M.</i>	5 00
West Haven. First Cong. Ch.	16 74
West Winsted. Second Ch., Y. P. S. C. E., for <i>Alaska M.</i>	5 00
West Woodstock. Cong. Ch.	1 98
—, Miss H. M. Stevens, Bbl. Books for <i>Skyland Inst.</i>	
Woman's Cong. Home Missionary Union of Conn., Mrs. W. W. Jacobs, Treas.: Bridgeport. From Benev. Fund, South Ch., 25, for <i>Fort Berthold, N. D.</i> , 32.89 for <i>Thomasville, Ga.</i>	57.89
Hartford. First Ch., Jun. Aux., for <i>Student Aid</i> , Williamsburg Acad.	10 00
Kent. Cong. S. S., for <i>Mountain Work, Pleasant Hill, Tenn.</i>	10 00

Naugatuck. L. A. S., for <i>Student Aid, Grand View, Tenn.</i>	50 00
Norwalk. Jr. C. E. Soc., for <i>Blowing Rock, N. C.</i>	6 00
Norwich. Park Ch., addi- tional, for <i>Two Shares Jubi- lee Fund.</i>	100 00
Portland. Cong. Ch., United Workers, bal. to const. MRS. FRANKLIN PAYNE L. M.....	15 00
	\$248 89

NEW YORK, \$915.88.

Bergen. First Cong. Ch.....	9 58
Binghamton. First Cong. Ch.....	144 81
Brooklyn. Sab. Sch. Central Cong. Ch., for <i>Indian Sch., Santee, Neb.</i>	37 50
Buffalo. M. R. Eames, to const. RUSSELL H. POTTER, JR., L. M.....	30 00
Canaan Four Corners. Cong. Ch.....	3 09
Caroline Depot. Rev. Juanita B. Bates, for <i>Share Jubilee Fund.</i>	50 00
Churchville. Cong. Ch.....	19 27
Fairport. Cong. Ch.....	5 00
Homer. Cong. Ch.....	7 50
Ithaca. "J. M. S., " <i>Jubilee Offering.</i>	5 00
Lakewood. Cong. Ch.....	1 10
Lancaster. O. A. Hall.....	84
Lysander. Cong. Ch.....	8 40
Marion. Children in School-house Sab. Sch., Dist. No. 10.....	1 00
Middletown. Samuel Ayres.....	4 00
Mount Sinal. Cong. Ch.....	11 11
New York. Rev. M. E. Strieby, for <i>Share Jubilee Fund.</i>	50 00
New York. F. W. Shumaker, for <i>Sky- land Inst.</i>	25 00
New York. Dr. B. Lord, for <i>Cap- pahosic, Va.</i>	10 00
Niagara Falls. First Cong. Ch.....	20 20
Oswego. Cong. Ch.....	9 33
Poughkeepsie. First Cong. Ch., for <i>Share Jubilee Fund.</i> , and to const. Rev. W. HERMAN HOPKINS L. M.....	50 00
Riga. Cong. Ch.....	5 00
Saratoga Springs. New England Cong. Ch.....	12 46
Utica. Bethesda Welsh Cong. Ch., for <i>Debt</i>	25 00
Walton. Sab. Sch., First Cong. Ch., for <i>Mountain Work.</i>	15 11
Watertown. Emmanuel Cong. Ch.....	5 00

Woman's Home Missionary Union, of N. Y., by Mrs. Minnie H. Pearsall, Treas. :	
Brooklyn. Park Ch., L. M. C., for <i>Share Jubilee Fund.</i>	50 00
Brooklyn. Lewis Ave. C. E. S., for <i>Salary</i> and bal. to const. Miss E. S. DAY L. M.	15 00
Buffalo. Plymouth Chapel, W. M. S., for <i>Debt</i>	10 00
Canandaigua. First Ch., for <i>Share Jubilee Fund.</i>	50 00
Fairport. W. H. M. S. (43 of which for <i>Debt</i>), to const. Rev. CHARLES E. REEVES L. M.....	53 91
Homer. Mrs. B. W. Payne, for <i>Share Jubilee Fund.</i>	50 00
Homer. Aux.....	1 00
Middletown. First Ch., Ladies' Guild, to const. Mrs. BAILEY KEELER L. M.....	30 00
Oswego. W. H. M. S., <i>Jubi- lee Offering.</i>	10 00
Paris. Judd Mission Band, for <i>Indian and Mountain Work</i>	18 00
Richford. W. M. S., <i>Jubilee Offering</i>	13 00
Riverhead. Aux.....	19 67

Utica. Bethesda, C. E. S., <i>Jubilee Offering.</i>	15 00
Utica. Bethesda, W. M. S., <i>Jubilee Offering.</i>	10 00
Warsaw. Int. Dept., S. S., for <i>Salary</i>	5 00
	350 58

NEW JERSEY, \$383.50.

Dunellen. Miss Mary A. Shepard, for <i>Skyland Inst.</i>	5 00
East Orange. First Cong. Ch., C. E. Soc., for <i>Mountain Work, Grand View, Tenn.</i>	5 00
East Orange. Mrs. C. B. Clark, 5; Lydia Hulskamper, 5.....	10 00
Elizabeth. First Cong. Ch.....	6 50
Newark. "A Friend".....	33 00
Woman's Home Missionary Union of the N. J. Ass'n, by Mrs. J. H. Denison, Treas.:	
W. H. M. Union, for <i>Three Shares Jubilee Fund.</i>	150 00
East Orange. First Cong. Ch., W. S., for <i>Christian Work</i>	16 00
Montclair. First Cong. Ch., W. H. M. S., for <i>Two Shares Jubilee Fund.</i>	100 00
Montclair. Jr. C. E. Soc., for <i>Indian M.</i>	8 00
Newark. Belleville Av. Cong. Ch., W. H. M. S., for <i>Share Jubilee Fund.</i>	50 00
	324 00

PENNSYLVANIA, \$48.39.

Cambridgeboro. First Cong. Ch.....	3 00
Canton. Henry Sheldon.....	25 00
Centreville. Cong. Ch.....	3 52
Harford. Cong. Ch.....	10 22
Johnstown. First Cong. Ch.....	1 75
Ogontz. Ogontz Sch., Bbl. and Box C. for <i>Skyland Inst.</i>	
Philadelphia. Miss M. Elsey, for <i>Cap- pahosic, Va.</i>	1 00
Wall Lake. Cong. Ch.....	3 90

OHIO, \$884.14.

Baltimore. Ladies' Aid, for <i>Dodge Hall, Pleasant Hill, Tenn.</i>	10 00
Berea. Mrs. H. B. Wisner, 5; Henry Beeler, 1; Willie Nichols, 25c, <i>Jubilee Offering.</i>	6 25
Chatham. Cong. Ch., bal. to const. Mrs. LUCY STOWELL, L. M., 24.47; Sab. Sch. Cong. Ch., for <i>Indian M.</i>	31 47
Cleveland. Pilgrim Ch., quarterly, 72; Euclid Av. Cong. Ch., 23.57.....	95 57
Cleveland. Hough Av., Y. P. S. C. E., Pkg. Reading Matter for <i>Pleasant Hill, Tenn.</i>	
Columbus. Eastwood Cong. Ch.....	14 68
Greenwich. Cong. Ch.....	3 02
Jewell. T. B. Goddard, for <i>Two Shares Jubilee Fund.</i>	100 00
Jersey. Mrs. Charlotte Slough.....	10 00
Lenox. Cong. Ch.....	3 55
Marietta. First Cong. Ch., toward <i>Share Jubilee Fund.</i>	41 80
Newark. First Cong. Welsh Ch.....	9 25
New Knoxville. German Immanuel Ch. Norwalk. A. T. Symons.....	5 00
North Fairfield. Cong. Ch., <i>Jubilee Of- fering.</i>	9 50
North Kingsville. Mrs. S. C. Kellogg, for <i>Beaufort, N. C.</i>	11 65
North Ridgeville. Cong. Ch.....	10 00
Oberlin. First Cong. Ch.....	8 65
	71 71

Oberlin. Mrs. A. W. Brooks, 5; Mrs. Nancy Squires, 1.04; Mutual Benefit Ass'n, 2.25 and Three Bbls. C.; College Students, Three Bbls. C.; Mrs. A. A. Eddings, Physiological Charts, <i>for Skyland Inst.</i>	8 29
Painesville. Union Y. P. S. C. E.....	1 00
Parkman. Cong. Ch.....	4 00
Ravenna. Cong. Y. P. S. C. E., by M. F. Merrill, Treas., <i>for Central Ch., New Orleans, La.</i>	14 26
Richfield. Cong. Ch. Y. P. S. C. E., <i>for Dodge Hall, Pleasant Hill, Tenn.</i>	3 00
Sandusky. First Cong. Ch.....	48 97
Strongsville. First Cong. Ch.....	10 00
Whittlesey. Cong. Ch.....	8 67
Youngstown. Ladies' Aid, <i>for Student Aid, Pleasant Hill, Tenn.</i>	17 60
—, "A Friend".....	5 00

Woman's Home Missionary Union of Ohio, by Mrs. G. B. Brown, Treas.:

Bellevue. W. M. S., <i>for Salaries</i>	5 00
Chatham. W. M. S., <i>for Salaries</i>	10 00
Cleveland. Euclid Ay. C. E., <i>for Salaries</i>	2 00
Cleveland. Mount Zion, <i>for Salaries</i>	10 00
Columbus. Plymouth, C. E., <i>for Salaries</i>	3 00
Columbus. Mayflower, W. M. S., <i>for Salaries</i>	4 00
Marysville. S. S., <i>for Salaries</i>	2 50
Medina. W. M. S., <i>for Salaries</i>	10 00
Oberlin. Second L. S., <i>for Salaries</i>	35 00
Painesville. Y. L. M. S., <i>for Salaries</i>	6 50
Steubenville. W. M. S., <i>for Salaries</i>	3 00
Toledo. Central, Y. P. S. C. E., 5; Jr. C. E., 63c, <i>for Salaries</i>	5 63
Toledo. Washington St., Reed Brigham, 34c.; W. M. U., <i>Jubilee Offering</i> , 10.....	10 34
Twinsburg. Jr. C. E., <i>for Salaries</i>	1 56
Wayne. Lindenville, <i>for Salaries</i>	3 00
	III 53
	\$674 42

ESTATES.

Oberlin. Estate of Emily Stow, by Rev. H. B. Hall, Adm'r.....	190 00
Oberlin. Estate of Rev. Henry Cowles, D.D.....	19 72
	\$884 14

INDIANA, \$4.03.

East Chicago. Cong. Ch.....	4 03
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ILLINOIS, \$509.97.

Aurora. New England Ch.....	2 00
Buda. Cong. Ch.....	27 28
Chicago. Rev. G. S. F. Savage, 50; Mrs. G. S. F. Savage, 10, <i>for Share Jubilee Fund</i>	60 00
Chicago. Union Park Ch., Y. P. S. C. E., 10; Forestville Ch., 3.97; Tab. Cong. Ch., 2.10.....	16 07
Chicago. James Kirk & Co., Box Laundry Soap <i>for Skyland Inst.</i>	
Dundee. Mrs. E. F. Cleveland, <i>for Skyland Inst.</i>	1 00

Elmhurst. W. H. M. U., <i>for Skyland Inst.</i>	4 00
Galva. Cong. Ch.....	30 50
Granville. Cong. Ch.....	27 05
Hamilton. Bethel Ch.....	4 10
Hinsdale. Cong. Ch.....	10 28
Illini. Cong. Ch.....	7 50
Kewanee. Cong. Ch.....	33 18
Kewanee. Jr. C. E. Soc., <i>for Skyland Inst.</i>	5 00
La Grange. Y. P. S. C. E.....	20 79
Lee Center. Cong. Ch.....	15 70
Neponset. Cong. Ch.....	14 00
Oak Park. First Cong. Ch., L. B. Soc., 5; Mrs. Russell, 2; Mrs. Gertrude Lewis, 1; Mrs. Childs, 50c.; C. S. Verkes, 25c.; Mrs. Leonard, 25c.; Mr. and Mrs. J. M. Baker, <i>Drugs and Medicines for Schools</i> ; Mrs. Bowles, One Doz. Napkins; Earl Kimball, Cards; <i>for Skyland Inst.</i>	9 00
Shabbona. "A Friend".....	5 00
Sterling. Sarah F. Sears.....	5 20
Sycamore. Y. P. S. C. E.....	10 05
Wheaton. First Cong. Ch.....	19 85
Winnetka. Cong. Ch., adl.....	1 00
Wyoming. Cong. Ch.....	9 52

Woman's Home Missionary Union of Illinois, Mrs. L. A. Field, Treas.:

Albion. W. M. S., 6.71; Mission Band, 3.29, <i>for Mountain Work</i>	10 00
Alton. W. M. S.....	7 00
Atkinson. W. M. S., <i>for Negro, Indian, and Mountain Work</i>	10 00
Chicago. New England, W. M. S., 16; Covenant, W. M. S. (5 of which <i>for Skyland Inst.</i>), 9.75; Lincoln Park, W. M. S., 4.....	29 75
Elgin. W. M. S.....	15 75
Emington. W. M. S.....	3 00
La Salle. W. M. S., <i>for Austin, Tex.</i>	5 00
Oak Park. W. M. S.....	50 00
Payson. W. M. S.....	2 00
Rock Falls. W. M. S.....	10 00
Rockford. Second, W. M. S.....	28 40
Rogers Park. W. M. S.....	1 00
	171 90

MICHIGAN, \$427.55.

Adrian. Miss Julia A. Condict.....	2 00
Agricultural College. Prof. R. C. Kedzie, M.D.....	7 50
Big Rapids. Cong. Ch.....	1 22
Big Rapids Township. Cong. Ch.....	1 11
Clinton. Cong. Ch.....	5 00
Detroit. Woodward Ave. Cong. Ch., <i>for Two Shares Jubilee Fund</i> , 100.85; William H. Strong, <i>for Share Jubilee Fund</i> , 50.....	150 85
Hopkins Station. Cong. Ch.....	10 20
Kalamazoo. First Cong. Ch., 41.38; Mary J. Kent, 5.....	46 38
Milford. William A. Arms, to const. MARGARET ELAINE BENNETT L. M.....	30 00
Olivet. First Cong. Ch.....	79 39
Olivet. Jr. C. E. Soc., <i>for Freight to Lexington, Ky.</i>	75
Saugatuck. Young Ladies' M. Circle, <i>for Student Aid, Pleasant Hill, Tenn.</i>	6 00

Woman's Home Missionary Union of Michigan, by Mrs. E. F. Grabill, Treas.:

Allendale. W. H. and F. M. S., <i>for Salary</i>	5 00
Ann Arbor. W. H. M. U., <i>for Share Jubilee Fund</i>	50 00
Calumet. W. M. S.....	20 00
Grand Rapids. Smith Memorial, W. M. S., <i>for Jubilee Fund</i>	5 00

Greenville. Y. L. Guild, for <i>Student Aid, Pleasant Hill, Tenn.</i>	5 00
Muskegon. Grand Ave., W. M. S., for <i>Student Aid, Indian M.</i>	2 50
Pontiac. Y. L. M. S., for <i>Student Aid, Moorhead, Miss.</i>	6 15
Wheatland. W. H. M. U....	2 50
	96 15

IOWA, \$256.67.

Algona. King's Daughters, for <i>Fisk U.</i>	25 00
Cass. Cong. Ch.....	15 45
Chester Center. Cong. Ch., 2.47, and Y. P. S. C. E., 4.75.....	7 22
Des Moines. Plym. Rock Miss'y Soc....	10 00
Grinnell. Cong. Ch.....	83 13
Lansing. Rev. Andrew Kern.....	2 50
Manchester. First Cong. Ch.....	18 81
Marshalltown. S. P. Chase, 1, and Three Cases Canned Corn, for <i>Skyland Inst.</i>	1 00
Mason City. Mrs. H. H. Shepard, for <i>Skyland Inst.</i>	5 00
McGregor. Mrs. J. N. Gilchrist, <i>Jubilee Offering</i>	25 00
Monticello. Cong. Ch.....	8 10
Perry. Cong. Ch., for <i>Beach Inst.</i>	17 40
Quasqueton. Cong. Ch.....	11 30
Riceville. Cong. Ch.....	8 55
Sherrill. German Cong. Ch.....	2 00
Victor. Cong. Ch.....	6 21
Waterloo. Mrs. Harriet Clark.....	5 00
—, "Friend".....	5 00

WISCONSIN, \$143.90.

Beloit. First Cong. Ch.....	9 00
Brandon. Cong. Ch.....	1 06
Burlington. Plymouth Ch., <i>Jubilee Offer- ing</i>	20 00
Delavan. Cong. Ch.....	6 00
Fort Atkinson. J. F. Morrison.....	3 00
Hartland. Cong. Ch.....	13 84
Marinette. Geo. L. Ridsdale, New American Sewing Machine for <i>Lex- ington, Ky.</i>	
Milwaukee. Mrs. G. L. Gillette's S. S. Class, Grand Ave. Cong. Ch., toward <i>Share Jubilee Fund</i>	15 00
Milwaukee. Miss'y Soc. in Port Home for Aged, for <i>Mountain Work</i>	1 00
River Falls. Cong. Ch.....	75 00

Woman's Home Missionary Union of
Wisconsin, Mrs. C. M. Blackman,
Treas.; 103.79 acknowledged in Nov.
MISSIONARY should read as follows:

Arena.....	4 50
Beloit. First.....	8 50
Brodhead.....	1 16
Clinton.....	3 00
Delavan.....	4 38
Eau Claire.....	10 00
Fond du Lac.....	1 00
Fort Atkinson.....	1 00
Janesville.....	10 00
Milwaukee. Grand Av.....	10 00
New Lisbon.....	1 00
Platteville.....	4 75
Wauwatosa.....	10 00
Whitewater.....	27 50
Whitewater. Y. P. S. C. E.....	5 00
Whitewater. Mrs. H. B. E.....	2 00

MINNESOTA, \$169.38.

Hutchinson. Cong. Ch.....	3 00
Lake City. First Cong. Ch.....	10 00
Mankato. Cong. Ch., <i>Jubilee Offering</i>	11 75
Minneapolis. Vine Ch.....	10 00
Minneapolis. Plymouth Ch., Miss Lucy D. Lyman.....	5 00

Minneapolis. Mrs. Henry L. Chase, for <i>Skyland Inst.</i>	1 00
Morristown. Cong. Ch.....	4 10
Rochester. Cong. Ch.....	20 14
Saint Paul. Park Cong. Ch.....	17 77
Saint Paul. Rev. Geo. Spaulding, <i>Jubilee Offering</i>	1 28
Spring Valley. W. M. S., by Mrs. F. V. Edwards.....	5 00
Wadena. Ladies' Miss'y Soc., <i>Jubilee Offering</i>	11 65
Worthington. Union Cong. Ch.....	3 30

Woman's Home Missionary Union of
Minnesota, by Mrs. M. W. Skinner,
Treas.:

Duluth. Pilgrim.....	8 76
Mankato.....	2 50
Minneapolis. Pilgrim, 1st Ch., 2.60.....	5 60
Monticello. C. E. Soc.....	3 50
Saint Paul. Park.....	10 97
Sleepy Eye.....	4 25
Received toward <i>Share Jubilee Fund</i> :	
Minneapolis. Oak Park, 2; First Ch., 6.01; Como Av., 6; Lora Hollister, 5; North- field, 5; Pelican Rapids, 3.35; Sauk Center, 2.45.....	29 81
	65 39

MISSOURI, \$59.04.

Carthage. First Cong. Ch.....	9 40
Kidder. Cong. Ch.....	3 26
Old Orchard. Cong. Ch.....	11 25
Old Orchard. Sab. Sch. Cong. Ch.....	1 45
Saint Joseph. Tab. Cong. Ch.....	33 68

KANSAS, \$14.65.

Antrim. Lena Gibbs and Sister.....	2 00
Russell. Y. P. S. C. E. of Cong. Ch....	5 00
Woman's Home Missionary Union of Kansas, by Mrs. E. C. Reed, Treas., <i>Jubilee Offering</i> :	
Neosha Falls.....	2 00
Partridge.....	5 80
	7 80
Less expenses.....	15
	7 65

NEBRASKA, \$10.85.

Crete. Rev. Geo. E. Taylor, <i>Jubilee Meeting Pledge</i>	5 00
Holdrege. Cong. Ch.....	2 65
Princeton. German Cong. Ch.....	3 20

SOUTH DAKOTA, \$350.00.

The Dakota Congl. Native Indian Mis- sionary Society, for <i>Six Shares Jubi- lee Fund</i>	300 00
Rosebud. Rev. James F. Cross and Wife, for <i>Share Jubilee Fund</i>	50 00

WYOMING, \$8.00.

Cheyenne. First Cong. Ch.....	8 00
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COLORADO, \$16.67.

Woman's Home Missionary Union of Colorado, Mrs. Belle C. Valentine, Treas.:	
Boulder. L. M. S.....	10 00
Boulder. Y. P. S. C. E.....	3 50
Highland Lake. L. M. S....	3 17
	16 67

UTAH, \$57.50.

Salt Lake City. Anniversary Entertain- ment, 42; Subscribers Chinese Evening Sch., 10.50; Interest on 100 for two months, 2; by Mrs. M. E. Jones.....	54 50
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Woman's Missionary Union of Utah, by
Mrs. J. D. Nutting, Treas.:
Phillips. Woman's Aux.

3 00

CALIFORNIA, \$44.05.

Alpine. Cong. Sab. Sch.
Campbell. Cong. Ch.
Pasadena. North Cong. Ch. and Sab.
Sch., to const. JUDSON H. WOODWORTH
L.M.

1 05

13 00

30 00

OREGON, \$1.25.

Hood River. Riverside Cong. Sab. Sch.,
Jubilee Offering.

1 25

WASHINGTON, \$4.45.

Roy. Cong. Ch.
Walla Walla. Rev. C. T. Whittlesley...
Yelm. Cong. Ch.

1 50

2 50

45

DISTRICT OF COLUMBIA, \$80.00.

Washington. First Cong. Ch., L. H. M.
Soc., for Share Jubilee Fund.
Washington. Mount Pleasant Cong. Ch.

50 00

30 00

MARYLAND, \$25.04.

Baltimore. First Cong. Ch.

25 04

VIRGINIA, \$50.00.

Cappahosic. L. J. Stewart, for Share
Jubilee Fund.

50 00

KENTUCKY, \$38.60.

Corbin. Cong. Ch., from Bell Banks....
Williamsburg. Cong. Ch., by Rev. W.
G. Olinger, toward Share Jubilee Fund

1 10

37 50

NORTH CAROLINA, \$1.50.

Haywood. Liberty, S. S.
High Point. W. M. S., by Mrs. S. L.
Stratton, Sec.

1 00

50

TENNESSEE, \$91.21.

Harriman. Mrs. G. Walton, from Bell
Banks, Jubilee Offering.
Highland Park. Miss. M. H. Putnam...
Jonesboro. Individuals, by Rev. S. A.
Paris, 2.05; Mrs. Tomy Gott, 82c.; Liz-
zie Bayless, 6c., from Bell Banks, *Jubi-*
lee Offerings.
Memphis. Second Cong. Ch., Miss'y
Union, *Jubilee Offering*.
Memphis. Le Moyne Alumni and School
Nashville. Rev. C. W. Dunn, for *Fisk*
U.
Nashville. Rev. A. K. Spence, 10, toward
Share Jubilee Fund; "Fisk U. Stu-
dent," by Miss Morgan, *Jubilee Offer-*
ing, 1.
Pomona. Mrs. Williams, Pkg. Home
Journals, for *Pleasant Hill, Tenn.*

5 00

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Woman's Missionary Union of the Ten-
nessee Association, by Mrs. J. C. Na-
pier, Treas.:

Athens, Ala. L. M. Soc.
Florence, Ala. L. M. Union
Little Rock, Ark. L. M. Soc.
Nashville, Tenn. Mrs. J. E.
Moorland

5 00

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31 18

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R. J. McLean, for *Debt*.
Rutland. Woman's Miss'y Soc. of Cong.
Ch.
Woodville. Pilgrim Ch., 45c.; Rev. J.
H. H. Sengstacke, 30c.

3 00

3 00

75

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Jubilee Offering.
Beloit. Olivet Ch. and Sab. Sch., for
Debt.
Gadsden. Rev. J. R. Sims.
Joppa. Mr. and Mrs. Campbell, 3.10 and
39 Vols. Books; S. S. Coll., 51c.
Shelby. First Cong. Ch.
Talladega. Prof. and Mrs. E. C. Silsby,
for *Share Jubilee Fund*, 50; T. N.
Cowen, for *Debt*, 5; Sab. Sch. at Tal-
ladega College, *Jubilee Offering*, 1.05..

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Woman's Missionary Union of Alabama,
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Marion. W. M. S., toward
Share Jubilee Fund.
Talladega. W. M. S., toward
Share Jubilee Fund.

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bilee Offering.
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Debt.

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299 56

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FOR THE AMERICAN MISSIONARY.

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EDUCATIONAL WORK IN THE SOUTH.

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MISSISSIPPI.—Mound Bayou.

TEXAS.—Dallas.

KENTUCKY.—Carpenter and Corbin.

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